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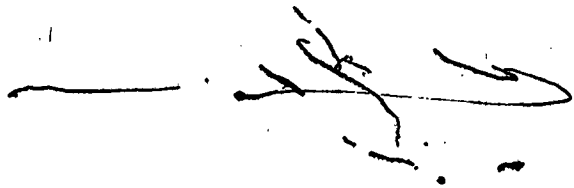

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THE

HISTORY OF INDIA,

FROM

REMOTE ANTIQUITY TO THE ACCESSION OF THE MOGUL DYNASTY;

COMPILED

FOR THE USE OF SCHOOLS,

BY

JOHN C. MARSHMAN.

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PREFACE.

THE want of a Brief History of India, written expressly for Schools in this country, has long been acknowledged; and it was in the hope of being able in some measure to supply that deficiency that the present work was undertaken. It has been compiled therefore under the impression that next to historical accuracy, the object to be kept chiefly in view was simplicity of style. A work of a higher order, even if it had been in my power, might have been beyond the comprehension of those for whom this treatise is intended. Its pretensions are therefore of a very humble character; and I cherish the hope that it will be received with corresponding feelings of indulgence. I have not neglected to avail myself of every work within my reach from which information could have been obtained. To have quoted at the foot of each page, however, the authority for every fact, would have worn too great an air of ostentation. It may therefore be sufficient for the reader to be informed in this place, that the works, which have furnished the materials of the compilation, are the following: Sir William Jones's Discourses, the Asiatic Researches, the

Transactions of the Royal Asiatic Society, Bentley's Astronomy, Heeren on the Trade of the principal Nations of Antiquity, the Journal of the Asiatic Society, Robertson's History of India, Col. Kennedy on Eastern Languages, Williams's History of Alexander the Great, Tod's Annals of Rajasthan, Gibbon's Decline and Fall of the Roman Empire, Stewart's History of Bengal, Briggs's History of the Mahomedan Power in India, Bird's History of Goozerat, India in the Edinburgh Cabinet Library, Conde's India, Mill's History of India, Outlines of History in the Cabinet Cyclopædia, Wilks's South of India, Wilson's Preface to the Mackenzie Collection.

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THE HISTORY OF INDIA.

PART I.

Hindoo Period.

CHAP. I.

INDIA—DIVISIONS OF ITS HISTORY—ANTIQUITY OF THE HINDOOS—THE FOUR YOGAS—THE EXTRAVAGANCE OF HINDOO CHRONOLOGY—BHARUT VURSA—THE ABORIGINES OF INDIA—PROGRESS OF THE HINDOOS—ANCIENT DIVISIONS OF THE COUNTRY—THE SUNGSKRIT AND POPULAR LANGUAGES—SUCCESSION OF CREEDS—THE VEDAS—THE HINDOO MYTHOLOGY.

INDIA, of which we propose to give a succinct history, is situated in the middle of the southern regions of Asia. It is bounded on the north and north-east by the Himaluya range of mountains; on the south by the Ocean; on the west by the Indus; and on the east by a mountain chain which extends from the Brumhupootra to Cape Negrais.

The history of India is divided into three portions, the Hindoo, the Mahomedan, and the Christian. The period of Hindoo History stretches from those remote ages which are beyond the limits of authentic history,

to the era when the Mahomedans appeared on the banks of the Indus, eight centuries ago, and began the conquest of the country. The Mahomedan History extends from the first conquests of Mahmood, to the battle of Plassey, A.D. 1757, which laid the foundation of the British empire in the East. The third, or the Christian period of its History, begins with the victory of Plassey, and comes down to the present time. The Hindoo History is the most indistinct, since the ancient records of India, if such ever existed, have been lost in the progress of time and revolutions, or mutilated by a succession of writers. The Mahomedan era presents more ample annals; but it is under the British sovereignty that the historical details are most full and authentic.

Of the Ancient History of India and the various Hindoo Dynasties, we have no credible memorials. The only historians of those early ages were poets; the only chronologers were astronomers. The poets have distorted the historical facts which they narrate by their own imaginations, while the astronomers have calculated historical ages and dates according to a supposed series of the movements of the heavenly bodies; no dependence can therefore be placed on the legends of either. The claim to boundless antiquity which the Hindoos advance, rests on no solid foundation; it is the result of national vanity, or of priestly cunning. In this respect the Hindoos do not stand alone. Among the nations of antiquity, the Athenians boasted that they were older than the moon. The Chaldeans of Babylon traced their history up to fifteen myriads of years. The Chinese

annals also claim an antiquity which cannot be credited; but it is the Burmese who appear to have carried this vapouring to the most ridiculous length. Compared with their accounts, the chronology of the Hindoos is but of yesterday. The Burmese affirm that the lives of the ancient inhabitants of their country were prolonged to a period, equal in years to the sum of every drop of rain which falls on the whole surface of the earth in three years. All these accounts, the Athenian, the Babylonian, the Chinese, and the Burmese, are therefore equally as fabulous as those of the Hindoos. They are the fictions of Poetry, not the realities of History. With the exception of the history of the Jews, in the Sacred Records, the authentic annals of no ancient nation extend more than two thousand eight hundred years beyond the present date.

The Hindoo mythologists divide the age of the world into four yog*as*. The Kulee, or present age, has, they say, existed several thousand years, and will continue during 432,000 years more. The Dwapur*a* yog*a*, which preceded it, extended to double this number of years, or 864,000; the Treta yog*a*, which preceded the Dwapur*a*, to a period equal to that of the two former put together, or 1,296,000; the Sutya yog*a*, or the first age, was, they say, equal to four times the length of the Kulee. These four yog*as* make up a period of 4,320,000 years. The Hindoo writers proceed farther to say that a Kulp*a*, an imaginary period, comprises a thousand ages equal to the sum of the four yog*as*. These are evidently retrospective

astronomical calculations, as the term *yoga*, or conjunction, clearly shews, and have no connexion with the periods of earthly history. The Hindoo astronomers calculated that at these successive periods, there was a certain conjunction of the heavenly bodies, and they assumed these eras for the chronology of the world. As the astronomers were priests, and the priests were all-powerful, while the people were ignorant, these dates were generally received without enquiry, and enforced as articles of religious belief, which it was reckoned impious to doubt.

This chronology is evidently modern; its origin is coeval with the present mythological system, of which it forms an essential part. That system was formed upon the principle of striking the vulgar imagination with whatever was prodigious. If the chronology of the Hindoos is extravagant, it should be borne in mind that this is only one section of a system of which every part is equally so. The period of human life seldom extends, even in extreme cases, much beyond one hundred years; the mythology of the Hindoos stretches it to more than ten thousand years. The progeny of a single individual rarely exceeds ten children; but the Hindoo historians assert that King Sagur had sixty thousand sons, born in a pumpkin, nourished in pans of milk, and reduced to ashes by the curse of one sage. Nature has endowed men with two arms and one face; the Native poets have assigned to some of their heroes, twenty arms and ten faces. The Europeans have sailed round the world, and measuring their progress day by day, have found it to be of a

globular form, 21,000 miles and somewhat more, in circumference; the books of the Hindoos maintain that it is forty times that size. The highest mountain in the world is found by the most accurate measurement to be little more than five miles high; but the Hindoo poets declare that Mount Soomeroo is six hundred thousand miles high, though none of them ever measured, or even saw it. All things therefore in the Hindoo system, the chronology of the world, the life and the progeny of man, the dimensions of the globe, the height of the mountains, and even the heads and arms of corporeal beings, are drawn out to the same scale of extravagance. The truth of one part of this system may be fairly judged of therefore by the credibility of another. If the calculations regarding the height of mountains be correct, the chronology may be so also. If upon a globe which is less than eight thousand miles in diameter, there be room for a mountain which ascends six hundred thousand miles above the surface of the earth, and descends a hundred and twenty-eight thousand beneath it, then the period assigned to the four ages may be received as correct. If the measurement of Soomeroo be a fable, the chronology of the Poorans is a fable also.

The period assigned to the four yogas appears therefore to be quite arbitrary; and if we needed any external proof of this fact, we might add, that it differs from the authentic eras of all other countries of which we have early records. It appears, however, that the four yogas were real periods in history, and that the error lies only in the prodigi-

ous length to which they have been extended. Like other nations, the Hindoos have been accustomed to divide their history into periods, for the sake of clearness; but it is difficult to discover the correct duration of these eras, through the boundless antiquity which has been assigned to them. Bentley, who studied the Hindoo chronology with peculiar diligence, supposes that the age of the yogas has been thrown back by modern brahmuns. He calculates that the Sutya yoga extended from the flood to the year 1528 before our era; that the Treta yoga extended from that date to the year 901 before Christ; that the Dwapura yoga began in that year, and terminated in the year 540; and that the Kulee yoga occupied the period between that year and the year 299 before our date. This conjecture, however probable it may appear, has not been generally received. But though it should be questioned, we must still bring the Hindoo chronology to correspond with the authentic chronology of other nations. We have in the early history of the Jews, the Babylonians, the Egyptians, and the Greeks, data upon which we can depend, to fix the period when those nations were first settled after the flood; and we cannot assign an earlier period to the first settlement of India. The date given to the Kulee yoga agrees generally with the authentic dates of other nations subsequent to the flood; and we may therefore assume the calculation of this period of Hindoo chronology to be nearly correct. Into this period therefore we must bring all those events which are placed by the Hindoos in the preceding yogas. To

the Kulee yoga belong the reigns of Ikswakoo, and Sagur, of Rama and Yoodistheer.

It must be confessed that after the most diligent research, the early history of India under the Hindoo dynasties, continues dark and almost inexplicable. India is called by the native *Bharut Vursa*, from Bharut, a king, who is represented as having reigned over the whole country. Though it is highly questionable whether he reigned over all India, there is every reason to suppose that he was the first king of any note among the Hindoos. But of this important fact we can make little use; for we are told that he reigned ten thousand years, and on his death was transformed into a deer. Of such fables is the history of India made up in the Hindoo annals. If we reject the royal genealogies altogether, we are left without any historical data; if we take off some thousands of years from each reign, we have still no means of forming any consistent scheme of history. We have a few solitary facts and names, which we receive with much diffidence, and to which we can assign no correct date or connexion. We tread our way through darkness and uncertainty; at every step we are met with fable, and our researches end in conjecture. When we have discovered a circumstance which, stripped of its extravagance, wears the air of probability, we know not with what series of events to connect it. It is strange, that the Hindoos, with the most polished language, and perhaps the most ancient literature, in the world, should not possess a single historical record which can be relied on for its *truth*.

The first question in the History of India is, whether those who profess the Hindoo religion are the aborigines of the country; and this question is answered by facts which are open to daily observation. There is no doubt that after the flood, the various countries in the world were peopled by emigrants from the original stock of mankind settled to the west of the Indus, around the spot where the ark rested. All the Hindoo records agree in fixing the west, as the region from whence the tide of population has flowed into India. The first settlers were not Hindoos. Of the primeval race many tribes still exist in a state little removed from that of savage life, in the forests of the Nerbudda, the Soane, and the Muhanuddee, and in the mountains of Sergooja and Chota Nagpore. They pass under the name of Bheels, Goands, Meenas, Coles, and Chooars. They speak a language which has no affinity with the Sungskrit, and profess a rude faith which bears no resemblance to Hindooism. As successive conquerors poured in upon the country, the aborigines naturally betook themselves to the fastnesses of the hills and forests. There, amidst the revolutions to which the rest of the inhabitants of the country were perpetually subject, they have preserved their original simplicity of speech, manners, and creed, and have never been incorporated with the victors.

But though the Hindoos are evidently not the aborigines of the country, there can be little doubt that they are the earliest conquerors. The date of their arrival, it is in vain now to seek. They likewise came from the west, in a more advanced period

of society, and crossing the Indus, spread over the northern parts of Hindoosthan. At successive intervals, other emigrants poured in from the same quarter, with perhaps new ideas of religion, which being engrafted on that which was first introduced, gradually formed the Hindoo system. It is difficult to account for the distinction of castes, without supposing a successive influx of conquerors. It appears that the Hindoos at first enjoyed sovereignty only in the northern division of the country. Though they made frequent inroads into the Deccan, it was long before they were able to establish a permanent Hindoo monarchy south of the Nerbudda. Of this fact, many evident proofs may be found in the Hindoo records. It is clear that at the time when the Institutes of Munoo were compiled, Hindoo sovereignty was limited to the north, which is represented as the abode of the gods and respectable men,—that is, of the Hindoos;—while the rest of India was the residence of Mleechas, that is, of the aborigines. The four places of peculiar sanctity during the four ages, are all placed in the Northern region, although the South at the present moment contains many places deemed eminently holy. The seat of the two royal races who governed the Hindoos for many ages, was in Gangetic Hindoosthan. These facts go far to corroborate the assertion of those who assume, that the conquest of the South by the Hindoos is comparatively of modern date. But it is impossible to fix any definite period for the extension of the Hindoo dominion over the countries south of the Nerbudda, al-

though it appears to have occurred between the age of Chundra Goopta, and Vikramaditya. Tod, in his work on Rajast'han, and some other writers, state that about two thousand years ago, a new race of warriors, called the Ugnikoolas, or the fiery generation, made a conquest of Upper Hindoosthan; and that the Hindoo monarchs, flying before them, crossed the Nerbudda, and founded new dynasties in the south. The Deccan appears, even in the polished age in which the Muhabharut and the Ramayun were composed, to have been almost unknown to the Hindoos. It was the land of fable, and the abode of apes, under their several kings and generals; it was in that quarter, that the commander of the bears, and the prince of Rakshusas, or monsters, dwelt; and this fact strongly confirms the supposition, that it was only at a comparatively recent period that these apes, and bears, and monsters were converted into Hindoos.

According to some of the Hindoo writings, *Bharut khund* formerly comprised ten kingdoms. These were, 1st, the Suruswutee, comprising the Punjab; 2d, Kunouj, comprehending Delhi, Agra, Shreenagur and Oude; 3d, Tirhoot, extending from the Koosee to the Gunduk; 4th, Gour, or Bengal and part of Behar; 5th, Goozara, comprehending Goozerat, and part of Khandesh and Malwa; 6th, Ootkul, or Orissa; 7th, Muharasta, or the Mahratta country; 8th, Telingana, lying between the Godavery and the Kistna; 9th, Kurnata, south of the Kistna, and above the ghats; 10th, Dravira, or the Tamul country. Corresponding with this division, ten

cultivated languages are enumerated as having prevailed in as many countries: the Prakrit, the Hindee, the Mithila, the Gour or Bengalee, the Goozeratee, the Ooriya, the Mahratta, the Telinga, the Kurnata, and the Tamul.

Of these languages, and in fact of all languages in India, the Sungskrit is said to be the parent. The question regarding the origin of this sacred language, and its connexion with the dialects of the country, is not the least important in Hindoo History. Some have argued that it was formed by refining the popular dialects; but this supposition is strongly shaken by the fact, that the languages in the north and south of Hindoosthan differ so widely from each other. Languages so essentially distinct could not have contributed to the formation of *one* classical language, which should be equally intelligible to the learned at the two extremities of the country. If moreover the Sungskrit be only a refined dialect of the vernacular languages of India, consecrated to the mysteries of religion, it is difficult to imagine how a knowledge of it could have been kept from the common people, when it must for many ages have so nearly resembled their own. If the Sungskrit grew out of the popular dialects, the earliest works in Sungskrit, composed when it began originally to diverge from the popular tongues, would most nearly resemble them; but we find that the most ancient Sungskrit treatises, or the Ved*as*, are the farthest removed from any appearance of connexion with them; while the modern Sungskrit and the classical Bengalee bear a strong affinity.

It appears a more probable conjecture that before the brahmuns arrived in the country, there prevailed originally in Hindoosthan two or more primitive languages. The Bengalee, the Hindoosthanee, the Mahratta, the Goozeratee, and the Orissa, all spoken in the northern division of Hindoosthan, and all bearing a very near resemblance to each other, would appear to have formed one of these languages. The Teloogoo, the Tamul, the Kurnata, and other languages of the Peninsula, or Southern part, which appear to belong to one family, may be supposed to have formed another original tongue. The brahmuns arriving in India across the Indus, probably brought with them their own language. They quickly overspread Northern Hindoosthan, and introduced at the same time the religion and the language of the Vedas. The Sungskrit language, spreading with their creed, became, through their unwearied industry, the sacred language of the country. To secure for themselves and their dogmas a peculiar sanctity, they forbad the common people to acquire it. Some have asserted that it was not the Sungskrit language, but only the religious books written in that language, which the commonalty were forbidden to look into. But it must be remembered, that, while the priests prohibited the perusal of any part of the Vedas by the vulgar, they took care to make the Grammar of the language a part of the Vedas: thus they effectually debarred all but the priesthood from acquiring even the first rudiments of the language of religion. But in proportion as the brahmuns mingled in society, their language, which they were

continually refining, was imperceptibly grafted on the rude languages of the common people. And as the Hindoo religion prevailed in the Northern provinces many ages before it was disseminated in the South, the Sungskrit language became in the course of time so completely interwoven with the vernacular languages of the North, that they at length lost their original character, though traces of it are still preserved in many words which are evidently of indigenous origin. Hence the Sungskrit is essential to the correct composition of any work in the languages of Northern India. But owing to the more modern introduction of the Hindoo power and religion into the South, the Sungskrit has been less mixed with its languages; and it is said, that no word of the learned language is necessary to the Teloogoo and its cognate dialects, except to express some religious idea. Thus the Sungskrit, which appears to have come into India with the religion of the Ved*as*, has spread with the diffusion of the Hindoo religion, and is more or less incorporated with the languages of the country.

This language has been gradually improved; and hence, perhaps, the origin of the name, *Sungskrit*, or "thoroughly refined." In its first stage it appears in the original Sootr*as* of the Ved*as*, the language of which is now so obsolete, that those who can easily read the modern Sungskrit, cannot understand those sacred works without a gloss. In the next stage it appears in the polished poems of the Ramayun and the Muhabharut, which ushered in the modern system of mythology. If we assign the third

or the second century before Christ for the composition of these poems, we have the period when the Sungskrit language probably attained its highest refinement; for these two great works still continue the purest standards of the language. About two hundred years after, a cluster of illustrious poets arose in the court of Vikramadity*a*, whose works formed the third era of Sungskrit literature. The Poorans are evidently more modern, and were composed to support the various religious sects as they acquired a predominance in the country. The date of the earliest Pooran we are unable to fix; but the latest, cannot be more than five hundred years old. If it be asked whether the Sungskrit was ever a spoken language, the answer is, that this is far more likely than that it was not. Men speak before they write; and though some languages, like the Latin, have ceased to be used in speech, it is difficult to conceive of a language which never was spoken. Ordinary Sungskrit may be as easily used for conversation by one familiar with it from his cradle, as any other language; it is the elaborate Sungskrit, in which a single sentence sometimes contains a hundred and fifty compounds, which can never have been adapted for the objects of speech.

The Religion of India, is another branch of enquiry of the highest historical importance. But we perceive in the annals of this country such a succession of creeds, that the mind is bewildered in attempting to fix the various religious eras with any consistency. The religion of the aborigines, which preceded that of the Ved*a*s, has been driven from

the plains, and is now professed only by a number of rude mountain tribes. The religion of the Vedas, which once pervaded the country, is obsolete. The worship of Brumha has disappeared. The religion of the Boodhists has been driven from the country to Ceylon, and the empires in the farther East. The creed of the Jains is confined to but a small remnant of disciples. The worship of Vishnoo, and especially of his representative Krishna, and that of Shiva, introduced in more recent times, is now predominant throughout India, except where, in Bengal, it meets the still more modern religion of Choitunya.

The worship inculcated in the Vedas was the earliest form of the Hindoo religion which prevailed in India. It was doubtless introduced by a body of priests who came across the Indus from the West, either in the train of a conqueror, or for the purpose of making proselytes. The Vedas are the source of the religion, but not of the present idolatry of the Hindoos. The divinities invoked in those works are personifications of natural objects, and may be reduced to three; Fire, Air, and the Sun; and these were only particular manifestations of the one Original Being. The Vedas consist chiefly of hymns, prayers and precepts, which were at first preserved by oral tradition. Each priest taught the Sootras by word of mouth to his disciples, till the time of Krishna Dwipayuna Vyas, of the royal lineage of India, who employed four learned brahmuns to reduce them to order; and they compiled the four Vedas. These sacred books are called *Srootee*, or that which was heard; which

shews that they had been transmitted down orally for many centuries. In the Veda*s* there is no trace of the legends peculiar to those who worship Krishna and the Linga. In no part of those works—except in the latter sections of the Uthurva Veda, which is esteemed spurious,—is the slightest vestige discovered of the worship of Rama, and Krishna, as an incarnation of Vishnoo. A great proportion of what the Veda*s* teach has become obsolete. Other religious precepts, and ceremonies of modern origin, have been substituted for it. A ritual founded on the *Poorans*, and customs from the impure *Tuntras*, have antiquated the ancient creed. The worship of Rama and Krishna and Shiva has replaced that of the elements and the planets; and in a country which still reckons its attachment to the Veda*s* as its highest glory, the man who should follow the precepts of that early creed, would be deemed an infidel. Next to the religion of the Veda*s*, may possible be placed the worship of Brumha; which, like the other, was almost exclusively spiritual. To this succeeded the deification of heroes, with which the popular idolatry may be said to have commenced; and this religion was fixed by the two great epic poems of the Ramayun and the Muhabharut. Perhaps the religion of Boodh and of the Jains may have come next, though this it is not easy to prove. The pantheon of gods and goddesses, was formed into a regular system by the brahmuns after they had superseded the Veda*s*, and expelled the religion of Boodh from the country.

CHAP. II.

THE SOLAR AND LUNAR RACES—IKSWAKOO—RAMA AND RAVUNA—PURSOORAMA—SAGUR—THE FIFTY-SIX TRIBES OF THE YADOOS—THE VEDAS—THE INSTITUTES OF MUNOO—THE GREAT WAR—KRISHNA AND THE PANDOOS—JURASUNDHA—THE WANDERINGS OF YOODISTHEER AND HIS BRETHREN—THE FIELD OF KOOROO-KSHETRA—BULURAMA—EARLY CHARACTER OF THE HINDOOS.

THE Hindoo Annals describe two races of kings as having reigned in India from the remotest antiquity; the race of the Sun, and that of the Moon. Ikswakoo, the parent of the solar race, the son of Munoo, is represented as the first king who moved eastward, and established a kingdom in India. He is supposed to have founded Uyodhya, the modern Oude, which continued for many ages to be the capital of the *Solar* race. Boodh was the next emigrant, who marrying Ella, a relative of Ikswakoo, established the *Lunar* race in India, of which the capital, either in his days or immediately after, was Pruyag, the modern Allahabad. The fact that the capital cities of the two primitive races were situated within so short a distance of each other, serves to shew, that the dominion of these early sovereigns could not have been very extensive.

Fifty-seven princes are represented as having occupied the throne of Oude from Ikswakoo to Rama.

It is a happy circumstance, that the Hindoo poets while they have augmented the years of each reign, in some instances to more than ten thousand years, have left the number of reigns without addition. In fact, the royal genealogies appear to be the only documents which have reached us without much alteration; and they afford the best materials, from which to form a credible narrative of the early history of India. The advent of Ikswakoo is generally fixed by European chronologists about 2000 or 2200 years before the Christian era; and it is usual to assign to the fifty-seven princes who succeeded him before the appearance of Rama, about a thousand years. Though there is some discrepancy in the calculations of different individuals, yet the most unbiassed supposition gives the year B. C. 1200 for the date of Rama, the earliest of the Hindoo sovereigns of whom we have any record bordering on credibility. Bentley, who made the astronomy of the Hindoos his particular study, after a careful examination of the horoscope of Rama, as given by Valmeeki, fixes the era of his birth in the year 961 B. C.; but it is impossible to avoid a discordance of opinion on the early chronology of India, as the dates given in the Hindoo shastras, are either fabulous or irreconcilable.

Rama, the earliest hero of India, whose martial exploits, immortalized in the Epic of Valmeeki, have been the theme of a hundred poets, was the ornament of the solar race. He was the son of Dushurutha, king of Oude. At an early age he was married to the daughter of the king of Mithila, the other

branch of the solar line, and through the intrigues of his mother-in-law was obliged ultimately to retire with his bride into the forest; from whence, Ravuna, the king of Singula-dweepa, or Ceylon, is said to have carried her off to his capital. Rama armed his own subjects, and borrowing aid of the monarchs in the Deccan, proceeded towards the residence of the ravisher, threw a causeway across the arm of the sea which separates Ceylon from the main land, took the island, and, after putting Ravuna to death, recovered his wife. This appears to have been the most valiant exploit of that early age; but as events become indistinct through distance of time, just as the landscape of mountains becomes hazy through distance of space, it is difficult for us to distinguish the truth from the fable of this great enterprise. The grand descriptions of the poet would lead to the supposition that the king of Oude was at the time sovereign of all India; but the facts given in the Ramayun shew that the dominions of Rama were very circumscribed. At four days' distance from Oude, lay the capital of the independent sovereign of Mithila. We are also told that among the foreign sovereigns invited by Dushurutha, the father of Rama, to the magnificent sacrifice of the horse, was the king of Kashee or Benares, whose capital was not a hundred and fifty miles from Oude. It is not unreasonable, therefore, to conclude that, whatever may have been the heroism of Rama, his paternal dominions were very limited, and that the lasting celebrity of his name is to be attributed, not so much to the extent of his power, as to the genius of

Valmeeki. He is represented in the Ramayun as an incarnation of the Deity, a compliment which the Hindoo poets often pay their hero; and this rendered it necessary to describe his enemy as a demon, for gods disdain to fight with men. These, however, are poetical exaggerations; all bards, in all ages—the present excepted—have adopted the same extravagance of fiction.

It is, however, worthy of remark, that the army of Rama is reported to have passed through Dunduk-arunya, or the wild forest of the Deccan, which terminated on the banks of the Cavery. This forest is described as the abode both of the moonees and rishees, and of bears and monkeys, that is, of beings living almost in a state of nature. Crossing that river the army entered on Junusthan, or the abode of men. This region formed the continental possessions of Ravuna, the sovereign of Ceylon, whose territories appear to have been inhabited by a race farther advanced in the arts than the subjects of Rama; and this the poets ascribe to demoniacal power. Perhaps farther researches may shew that the extreme south of India was occupied, in that early age, by emigrants who approached it by sea, and brought with them the arts of civilization, which were then unknown in the northern part of India.

The lunar race, as before mentioned, was established by Boodh, an emigrant from Indo-Scythia, the cradle of the Hindoos. While the solar race was perpetuated in two lines, and was confined to the insignificant kingdoms of Oude and Mithila, or

Tirhoot the lunar race, of which Boodh was the progenitor, expanded into fifty-six branches, and filled nearly the whole of Northern India. The solar line appears to have adhered to that form of mythology which has at length become predominant in India, of which it is the vital principle, that the brahmun is above the gods; while the lunar race appears from the very beginning to have professed the creed of Boodh, and never to have admitted the theogony of the brahmuns. From various facts mentioned in the two great epic poems, it would appear that in the early ages of Hindooism, the kshetriyas and the brahmuns were involved in many bloody struggles for superiority. Some generations before Rama, there arose a mighty hero among the solar kings, called Pursoorama, who is said to have nearly exterminated the kshetriyas, and to have given the brahmunical tribe a considerable ascendancy in Northern Hindoosthan; and the brahmuns as a reward for his services, honoured him with the title of a 'dhurma uvutar,' or an incarnation of the Deity, a term which is now daily applied to every benefactor.

The kshetriyas, however, appear soon to have recovered their strength, and to have driven Sagur, one of the ancestors of Rama, the sea king of India, into the Himaluya mountains. The actions of that early age are so mystified, that it seems impossible to deduce any consistent narrative from them. But from collateral notices, we are led to conclude that Sagur, from whom the sea takes its name, was a powerful monarch, who did wonders on the ocean

with his fleet. We know that Hindooism was diffused at an early age among the Eastern Islands; and that though it has been exterminated in every other island by the Moosulmans, it still preserves its ascendancy in Bali, near Java. In this little island the majority of the inhabitants are Hindoos, who worship Hindoo images, form Hindoo processions, have a brahmunical priesthood, and burn their widows on the funeral pile. In this island, among other gods, Sagur is worshipped as the god of the ocean; and the supposition is not therefore improbable, that it was in the days of Sagur, that the arms and religion of Hindooism were first carried across the ocean to the islands of the East, although there is no temple in those islands, the date of which extends beyond the eighth century of the Christian era.

The great grandson of Boodh, Yuyatee, had three sons, Ooroo, Pooroo, and Yadoo: the first had no celebrity. The Pooroos multiplied in the land; and of their descendants, Husti, about five hundred years before the great war, founded Hustinapoor. From Pooroo descended both Jurasundh*a*, king of Mugud*a*, and the Pandoos, the chief actors in the great war. Of the Yadoos, the most renowned descendants were Krishn*a* and his brother Buludev*a*, or Buluram*a*, the contemporary of Yoodistheer. The chronology of the lunar, is even more obscure than that of the solar race. While we have fifty-seven reigns from Ikswakoo to Ram*a*, we have only forty-six from the founder of the lunar race to the era of the Pandoos. This would make Krishn*a* and

Yoodistheer earlier than Rama by nearly two hundred years, which is not possible. Some of the most eminent oriental scholars suppose, that several reigns must have been omitted; and it is the general opinion, founded upon the best comparison of dates, that the great war occurred about 1,100 years before the Christian era, or within a hundred years after the age of Rama. This date, however, is rendered suspicious by a statement in the Muhabharut, that when this great event took place, Oude had fallen from its high estate, and Kunouj had risen upon its ruins. We should therefore allow a sufficient interval between the age of Rama and Krishna, for the decay of one capital, and the growth of the other. Bentley, who has carefully examined the calculations of Gurga, the greatest astronomer of his age, the preceptor of the Pandoos, states that the great war, the theme of the Muhabharut, did not take place before the year B. C. 575. We have no means of reconciling these differences.

Before we refer to the great war, we ought to notice that a little preceding it, the Vedas were collected and arranged in their present form by Vyasa, who, though the base-born son of a fisherwoman, was on the father's side of the regal race of Pooroo, and the preceptor of the royal family. He called to his aid four of the greatest pundits of the age, Poila, Voisumpayuna, Joymini, and Soomuntoo, and, with their assistance, gave these celebrated books the form they now possess. Perhaps it would not be improper to refer to this period also the collection of the Laws of Munoo. That they were not

written by Munoo, is declared in the first chapter of the digest. As the Vedas were a collection of the religious precepts which had been '*heard*,' or received by tradition, probably the work which passes under the name of Munoo, consisted of those legal precepts, the unwritten, the common law, which had been '*remembered*' from generation to generation, and which, in order to give them the highest sanction, were said to have been derived from Munoo, the parent of the Hindoos.

We now come to the period of the Great War, that mighty event, of which more than twenty-five centuries have not been able to efface the remembrance, and with which the Hindoos of the present day are far more familiar than with the narrative of those battles through which India has, within the last seventy years, been subjugated to a distant and foreign race. The events of this war are among the chief of those exploits of the heroic age, which in India, as elsewhere, form the unfading recollections of the past, and of which the interest survives the revolutions of empire, the change of dynasties, and the mutation of religious creeds. At the period of this struggle, we find the solar race confined to its narrow strip of land between the mountains and the Ganges; and the Yadoo race spread over the whole surface of the country. Among the most celebrated of this stock were Jurasundha, the sovereign of Muguda; the family of Kungsa, ruling in Muthoora, the capital of the Sooraseni, mentioned both in the Grecian and the Hindoo annals; and the Pooroos ruling at Hustinapoor. These were the chief actors

in this great movement, which shook the whole of Northern India to its centre. Kungsa, the king of Muthoora, had married the daughter of Jurasundha, the powerful king of Muguda, who reckoned many sovereigns among his allies, and among them the powerful king of the Yuvuns. Though we are unable to discover what king is thus referred to, yet the fact affords a strong proof that in all ages, the kings and rulers of the country lying west of the Indus, have possessed influence, if not sovereignty, in India. Krishna, of the royal race of Yadoo, put Kungsa to death, and usurped his throne. Jurasundha, to avenge his death, marched against Muthoora, which he is said to have besieged eighteen times. It was at length taken; and Krishna and his followers fled to the sea coast, and founded Dwarka. The obstinacy of this defence will not appear incredible, when we remember the well known bravery of the Sooraseni, respecting whom Munoo directs that the van in battle should always be assigned to them.

Vichitra, the son of Santuna, the king of Hustinapoor, had no male issue, but two legitimate daughters, and one, Pandea, who was illegitimate. Vyasa, the gooroo, or spiritual guide, of the royal family, the son of Santuna, had by Pandea, his own niece and spiritual daughter, a son called Pandoo, who succeeded to his grandfather's throne. Pandoo married Koontee, the sister of Bosoodeva, the aunt of Krishna and Bulurama. Of her were born five sons, called the five Pandoos, Yoodistheer, Bheem, Urjoon, Nukool, and Suhudeva; though some

accounts state that the two latter were the offspring of another wife. The Hindoo legends state, that through the sins of a former birth, Koontee was barren, till she propitiated the gods by a charm; and that the five Pandoos were the children, not of Pandoo, but of the celestials. Doubtless there was some irregularity in the royal family, which was, as usual, concealed by attributing the illegitimate offspring of Koontee to supernatural agency.

We are also informed in the Hindoo shastras, that Vyasa, above named, had by his other niece Umbeeka, the sister of Pandea, a son, Dhriturastra, who was blind. On the death of Pandoo, Dhriturastra, being incapable of succeeding to the throne through his blindness, is said to have passed by his own son Dooryudhuna, and to have placed Yoodistheer, his nephew, on the throne of Hustinapoor. According to other writers, Dooryudhuna seized the sceptre. The family broils among the cousins german rose to such a pitch, that the five brothers forsook the country and retired towards the Indus. Just at this time, the chivalry of India was hastening to Kumpil-nugur, to compete for the hand of Droopudee, the daughter of the king of the Punjab, also of the Yadoo race, which was to be the reward of the most valorous. Urjoon's bow bore off the prize, and the princess became the wife in common of the five brothers, a fact which the Hindoo writers have been anxious to veil over, but which only serves to strengthen the supposition that the Yadoos came originally from Scythia, where this practice is represented as having been common.

The renown of the five brothers spread far and wide through Urjoon's victory, and Dhriturastra recalled them to Hustinapoor; where, to prevent feuds, he divided the kingdom between his son Dooryudhuna and his five nephews. Hustinapoor was assigned to Dooryudhuna. Yoodistheer fixed his capital at a little distance, at Indruprustha; and it soon began to rival the older metropolis in splendour. Yoodistheer daily increased in strength, and at length, in the pride of his heart, determined to celebrate the Uswamedha, the sacrifice of the horse, a Scythicrite, never performed but by the most powerful sovereign in India. It has been conjectured that this sacrifice implied the possession of paramount authority. It appears to have roused the jealousy of Jurasundha, the great king of Muguda, with whose pretensions to the supreme authority in India it interfered. Krishna is supposed to have taken advantage of this circumstance to prevail on Yoodistheer to entrust him with an army for the destruction of his old enemy, Jurasundha. Accompanied by Bheem and Urjoon, he led his troops by the circuitous route of the mountains, and came down unawares upon the capital of Muguda. Jurasundha, though taken by surprise, maintained the conflict with great valour for three days, but was at length slain by Bheem, though some affirm that he was sawn asunder by Krishna and his brother Bulurama.

The preparations for the sacrifice of the horse meanwhile proceeded in the palace of Yoodistheer, and all the sovereigns in the north of India were

invited to assist at it. The hearts of the Kooroos, the elder branch of the royal family, burned with indignation at this proud assumption of dignity; and Dooryudhuna, unable to prevent it by force, had recourse to artifice. Knowing Yoodistheer's propensity to gambling, he engaged him deep in play, and led him on from stake to stake to pledge first his wife and then his kingdom, both of which he lost in one throw, and obliged him to go into exile for the period of twelve years. Yoodistheer, and his four brothers, with Krishna, and Buludeva, wandered through various parts of India, performing feats of valour, and leaving in every province some memorial of their chivalrous adventures. At the close of the period fixed for their exile, they returned to the banks of the Jumna, and Yoodistheer demanded his share of the kingdom. Dooryudhuna treated the request with scorn, and declared that he should not have as much of the soil as the point of a needle could cover. There remained therefore no alternative but that of deciding the question by battle.

In this great battle, fought on the plains of Kooroo-kshetra, where, in after times, the last Hindoo monarch was defeated by the Moosulman invaders, all the fifty-six royal tribes of the Yadoo race were ranged on the one side or the other. Yoodistheer and his brethren had made many friends during their exile, and were in no want of powerful auxiliaries. Every chief of note from the Himaluya to the ocean, gathered his forces for this mighty struggle. The battle lasted, it is said, eighteen days;

the slaughter on both sides was prodigious. Dooryudhuna was at length slain, and victory declared for Yoodistheer. But when he perceived the field of battle strewed with the bodies of his friends and his foes, descended from one common ancestry, and slaughtered in this civil strife, he became disgusted with the world, and determined to retire from it. He entered Hustinapoor, performed the funeral obsequies of his relative and rival Dooryudhuna, and placing Purikshita, the grandson of Urjoon, on the throne of Indruprustha, retired with Krishna and Buludeva to Dwarka. The battle had exhausted their strength, and they were soon after attacked by the forest Bheels, one of whom put Krishna to death, at the fountain of the lotus. Yoodistheer determined no longer to remain in India, and with Buludeva, passed by Sinde up to the Himaluya mountains, where the Hindoo historians, losing sight of them, affirm that they ascended into heaven. But there is greater reason to suppose that they crossed Zabulisthan into Indo-Scythia, the cradle of their family, and founded some one of the dynasties, which, in subsequent ages, poured itself down again on the plains of India.

These two events, the expedition of Rama and the battle of Kooroo-kshetra, are the greatest on record in the annals of the solar and lunar dynasties. They have been immortalized in the two noblest poems of which Hindoo literature can boast. Through the genius of poetry, the memory of these great achievements has been kept alive for more than twenty centuries. The author of the Ramayun,

which describes the battles of Rama and Ravuna, was Valmeeki, whom his grateful countrymen have crowned with the wreath of immortality, as they rank him among those who ever live. He is said to have written his poem by way of prophecy before the birth of his hero; but this is evidently a fable. He probably flourished about the third century before the Christian era; indeed from the description he has left of his own horoscope, it does not appear possible to assign him an earlier age. The writer of the Muhabharut, reckoned by some a fifth Veda, was Vyasa, who has been confounded—perhaps ignorantly, perhaps by way of flattery—with the royal Vyasa who arranged the Vedas. This, however, it is impossible to credit, for Veda Vyasa was the grandfather of the heroes of Kooroo-kshetra. From the terms in which he describes the Yuvun Usoor, who fought against Krishna, it is natural to conclude that his great poem must have been written after the invasion of India by Alexander the Great. It is difficult to substantiate the era of the poem, as we are told by the Hindoo writers that a Vyasa appears in every age; but there is good reason to believe that these two great poets were contemporary; nor would it appear strange, if the celebration of the solar line by Valmeeki, should have kindled a desire in Vyasa to immortalize the noblest achievements of the lunar race. These poems fixed the Sungskrit language; and through them, doubtless, was the worship of heroes established in the creed of India.

Krishna, after his death, was deified. We have

no means of discovering the date of this event. The Muhabharut, to which he owes his celebrity, must have contributed in no small degree to fix the popular belief of his divinity. The worship of Krishna now spread throughout India, is perhaps more modern than that of any other god; indeed the Brumha Vivurta Pooran, the sole object of which is to elevate Krishna, was written, as its internal evidence shews, after the Moosulman invasion, and not above four hundred years ago.

Bulurama, or Buludeva, the Hercules of India, is said to have erected a kingdom at Patalipootra, and to have founded that city on the banks of the Ganges. It afterwards rose to great eminence, and became one of the most magnificent cities in India; but it has been so completely obliterated that its very site is a matter of dispute. It appears, however, more than probable, that it was situated a little below the junction of the Soane and the Ganges, not far from the spot on which the modern city of Patna has been erected. The foundation of two other cities is also ascribed to Buludeva, Muhavelipoor in the Carnatic, and Balipoor in Beder. If these cities owe their origin to this deified hero, they were probably founded during the period in which he accompanied the Pandoos in their wanderings through India.

The annals and chronology of India, between the era of the Great War and the age of Muhununda, the contemporary of Alexander the Great, are very obscure; and it is impossible to put together the unconnected facts so as to form any satisfactory

history. While the posterity of Purikshita, the grandson of Urjoon, reigned in Indruprustha, the descendants of Jurasundha, appear to have occupied the throne of Muguda. The shastras mention twenty-three descendants between Jurasundha and Repoonjaya, the last of his race, who was put to death by his minister Sonuka, by whom the throne was usurped. It is not within the scope of so brief a survey of Indian History, to treat of the antiquities of the country, upon which the most profound scholars are divided in opinion. We, therefore, gladly abandon these five or six centuries, whether less or more, to conjecture, and turn to events in Indian history in which we have the light of Grecian history to illuminate our path.

The Moosulman annals state that from the earliest antiquity the Persians had not only obtained a lodgement in the provinces east of the Indus, but had made extensive conquests far into the country. These accounts however refer to a period so remote as to be altogether beyond the reach of sober history; and we can therefore make no farther use of them than to shew, that from the remotest period, India has never been absolutely independent. The shastras make the Indus the boundary of the Hindoo creed, and forbid any Hindoo to cross it; but neither the shastras nor the Hindoo sovereigns have been able to prevent the nations of the west crossing that river to invade India. Indeed, when we consider that the Hindoos themselves sprung from Scythia, it is easy to imagine that other tribes, growing up in the same soil, would not fail to follow their track

into India; and we have evidence that, to a very late period, the Hindoos crossed the Indus, and made reprisals upon their enemies. The prohibition to cross the Attuck, or to proceed to sea, is of modern origin. In more ancient times, before the brahmuns subdued the kshetriyas and expelled the Boodhists, the Hindoos were a martial and enterprising people. It was then probably that they crossed the Attuck, and invaded Scythia; and also proceeded by sea to the Eastern Islands, and spread their faith through the Archipelago. It is in comparatively modern times that the Hindoo, the victim of a debasing superstition, has lost his national spirit, and fears to pass beyond the limits of his own country, lest he should be contaminated by association with men of other creeds.

CHAP. III.

INVASION OF DARIUS—PECULIARITIES OF THE HINDOOS IN HIS TIME—THE INVASION OF THE TAKSHAK, OR SERPENT RACE—GOUTUMA—THE BOODHIST RELIGION—THE BOODHIST CAUSE—CHARACTER OF THE BOODHIST INSTITUTIONS—THE ARRIVAL OF ALEXANDER THE GREAT—HIS VICTORY OVER PORUS—THE MUTINY OF ALEXANDER'S TROOPS—HIS RETURN—PECULIAR FEATURES OF THE HINDOO CHARACTER IN THE DAYS OF ALEXANDER.

The first expedition into India from the West, of which we have any authentic record, was that of

Darius, King of Persia. He ascended the throne of Cyrus in the year B. C. 518, and extended his conquests from the Grecian seas to the banks of the Indus. Not satisfied with this magnificent empire, he determined to add India to his dominions, of the wealth and resources of which he had received very magnificent accounts. As a preliminary step he directed his admiral Scylax to construct a flotilla in the higher regions of the Indus, and to move down the stream till he reached the sea. Scylax, though eventually successful, met with so many obstacles, that he was thirty months in conducting his fleet from the point of embarkation to the ocean. His glowing description of the richness of the country through which he passed, determined Darius to attempt its conquest. He entered the country with a large army, and, carrying every thing before him, annexed the provinces bordering on the Indus to his empire. The extent of his conquests we have no means of determining ; but we gather that the Indian province of the Persian empire must have been very extensive, since it was esteemed more valuable than any other satrapy. This single province furnished one third of the revenues of the whole empire ; and it is a singular fact, that while the tribute from the provinces west of the Indus was paid in silver, that from India was delivered in gold. Herodotus, the father of Grecian History, detailing the information which had been derived from the generals of Darius, says, that the natives of India who lived to the southward, and whom the Persian conquests did not reach, were of black com-

plexions; that they killed no animals, but contented themselves with the food which the fruits of the earth yielded; that they lived chiefly on rice, exposed to death those who were deemed too ill to recover, possessed a breed of small horses, and manufactured the cotton of the country into clothing. The Indians, whom this description embraces, were doubtless those of the Gangetic provinces; and we have thus a proof that the peculiarities which distinguish India at the present time, were equally conspicuous twenty-three centuries ago.

It appears that about six centuries before the Christian era, perhaps a little earlier than the invasion of Darius, a new race from the teeming hive of Scythia, crossed the Indus, and, entering India, made the most extensive conquests. At the same period another swarm of Scythians, possibly from the same stock, poured down upon the north of Europe and settled in Scandinavia. It is possible that we may ascribe to this simultaneous emigration east and west from the same region, the affinity of customs and manners which marks the Scandinavians and the Scythian settlers in India, more particularly as it regards the rite of female immolation, which as it is said to have formerly existed in the barbarous ages in the north of Europe, we may almost suppose to have been introduced by the Scythians into India at this period; but this is mere conjecture. The Scythian emigrants were called the race of the Takshak, or the serpent, because, as is supposed, they had a serpent for their national emblem. Led by their chief Sehesnag, they pro-

bably overran Northern India, and became incorporated by degrees with the tribes which had preceded them. They subdued the Mugud*a* empire, the throne of which was filled by a Nag or serpent dynasty for ten generations. They appear to have been of the Boodhist creed. Many memorials exist in the shastr*as*, of the bloody wars in which the Hindoos were engaged with these foreigners, who are described as snakes and demons. Of the Mugud*a*-Takshak dynasty, was Muhanund*a*, whom we find seated on the throne at Palibothra, when Alexander the Great entered upon the conquest of India. He is described by the Grecian historians as the King of the Prasii, or of the East.

It was about the period of the invasion of Darius, according to the received opinion, but according to others, a century later, that Goutum*a* gave a fixed character to the religion which passes under the name of Boodh. It is probable that the fifty-six tribes of the Yadoos, and in fact the whole of the lunar race, had continued from time immemorial to profess the religion of Boodh, which was perhaps founded on the Ved*as*, and was distinguished from the more modern religion of the brahmuns and the Poorans. Goutum*a*, who is reckoned the seventh Boodh, appears to have matured the institutions of the Boodhist creed. He was born in the kingdom of Mugud*a*, or South Behar, and his head quarters were at Gya. It has been usual to assign his birth to the year 540 B. C. but according to the annals of the Tibetians, who profess this creed, he must have been born in the year 430 B. C. There is also

some discrepancy regarding the place of his birth. The Chinese, Siamese, Japanese, and other nations to the Eastward, who follow this religion, say that he was born in Mugud*a*; and the Burmese embassadors who lately proceeded to the Western Provinces to pay their respects to Lord William Bentinck, stopped at Boodh Gya to offer their adorations at the original shrine of their patriarch. But the Tibetian annals maintain that he was born at *Kupila-vusta*, a city of Kosul, or Oude. This discrepancy may be reconciled by the supposition, that at the time of his appearance, the kingdom of Mugud*a* embraced nearly the whole of the northern region, and that the little sovereignty of the solar race in Oude, was also included in its dominions. It may be sufficient, therefore, to state that Goutum*a* was born in the empire of Mugud*a*, and that the name of Boodh, the progenitor of the lunar race, was assigned to him by way of distinction. At the period of his advent, the religion of Boodh was predominant in Northern India, while the creed of the brahmuns, which eventually spread throughout Hindoosthan, appears to have been confined to the small, and perhaps dependent, kingdom of Kunouj. That the Boodhist creed was most extensively diffused through India appears to be confirmed by the fact, that the caves of Ellora were originally consecrated to this worship. Those caves could have been constructed only by powerful and wealthy kings of the Boodhist religion; but there we find that to perpetuate the emblems of this creed, the solid rock was excavated, temples were formed with

infinite labour, and the image of Boodh carved on the sides of the mountain by his royal disciples. In after ages, when the religion of Vishnoo and Shiva had superseded that of Boodh, and his followers had been driven from the land by political violence, the caves were consecrated to the deities of the victorious faith; and hence we find the gods and goddesses of the modern pantheon, with their attendants, side by side with the images of Boodh. It has been remarked, however, by those who have examined the caves in detail, that the images which represent the gods are far more exquisitely carved than those which represent Boodh, and bespeak a later era of the art of sculpture. The origin of cave temples formed out of the rock, is, therefore, it would appear, to be ascribed to the followers of Boodh.

The character of the Boodhist institutions was so opposite to that of the brahmuns, that we cease to wonder at the hostility manifested to them by the latter; and can easily account for Valmeeki's placing a Boodhist on a level with a demon in the Ramaynn. The Boodhists rejected the whole of the brahmunical system of gods and goddesses, and adhered more closely to the spiritual worship of the Vedas. They repudiated the doctrine of castes. With them the priesthood was not hereditary. Indeed the same rule appears to have prevailed in the purer ages, even among the brahmuns; and Vishwamitra was probably the last soodra who became a brahmun. The Boodhist priesthood formed a distinct community, which was constantly replen-

ished from the secular rank, and was bound by a vow of celibacy. On the other hand, the hereditary priesthood of the brahmuns admitted no members from the lay classes; and marriage was deemed almost as essential as investiture with the poita. The highest object of a brahmun was to give birth to a son who should perform his funeral rites. With these wide distinctions, it is not surprising that the brahmuns should have entertained for the Boodhists even greater hatred than that with which they had regarded the warrior tribe, their earlier rivals in secular power. And this hatred was perhaps enflamed by a view of their own insignificance, when compared with the sovereigns of the Boodhist creed, whose sway extended throughout Northern India. It would appear as though the advent of Goutuma had given new life to the animosity of the sects. The brahmunical religion, however, from its gorgeous ceremonies, was far better adapted to strike the vulgar imagination, than the simpler creed of the Boodhist; and it probably continued to gain fresh proselytes, till the brahmuns found themselves sufficiently strong for the grand struggle which finally expelled the Boodhists from India, and made their rivals 'lords of the ascendant.'

We have mentioned above, that Darius, King of Persia, had annexed a large portion of Hindoosthan to the Persian empire, two centuries before Alexander, and imposed a heavy tribute on his Indian subjects. We have no memorials to shew whether or not this distant province remained subject to that empire, when, like all oriental monarchies, it fell

into a state of imbecility under its purple-born princes; but there is every reason to believe that it did continue an integral portion of it, till the Persian empire itself was dissolved by the victories of Alexander the Great, King of Macedon, the greatest military genius of antiquity. Alexander, after having broken up the Persian empire with a handful of Grecian warriors, trained to the art of war by his father Philip, and perfected in it by his own genius and enterprises, arrived with his victorious legions on the banks of the Indus. Some of the ancient historians have affirmed that he only came to take possession of the Indian provinces of the Persian empire, which, upon the death of Darius, had assumed independence. But Alexander required no such pretext to lead him across the Indus. It was his ambition to surpass the exploits of his predecessors, and to carry his arms to the extremity of the globe; and he would have invaded India, though the Persians had never possessed a foot of land in it. His troops had been engaged during the three preceding years in the severest military duty, and had suffered incredible hardships in their winter campaigns, amidst mountains covered with snow; and he now promised to reward their toils with the booty of India. Having subdued Cabul, in all ages the key of Hindoosthan, he summoned the chiefs on both banks of the Indus, to make their submission, and at the same time sent a detachment of troops to throw a bridge across the Indus, while he himself was engaged in subduing the intervening country. He found the mountaineers on the

higher Indus not deficient in valour; but the skill and perseverance of his veterans overcame every obstacle. At length he reached the banks of that river, and building a fleet of boats, floated down to Attuck, where finding that the bridge was nearly complete, he determined to enter India at this point, the same by which all conquerors from the earliest dawn of history have invaded this country, till the English, masters of the ocean, approached it in their ships, and advanced from the opposite extremity to the conquest of India. Alexander was thirty years of age, when he crossed the Indus. He had never engaged in a battle which he did not win, and never entered a country which he did not conquer. With all the ardour of youthful enterprise he crossed the bridge of Attuck, and entered the plains of India with an army of 120,000 men. The region to the east of the Indus was at this time held by three sovereigns: Abissares, whose dominions lay among the mountains, probably these of Cashmere; Taxiles, who ruled the country between the Indus and the Hydaspes; and Porus, probably Pooroo, of the race of the Pandoos, whose dominions stretched from that river eastward in the direction of Hustinapoor. Two princes named Porus are mentioned by the historians of Alexander, one of whom resided at Hustinapoor, while the other held dominion in the Punjab; both were of the lunar race. Abissares sent his brother with rich presents to conciliate Alexander. Taxiles joined the invader with the utmost cordiality, and entertained him and his whole army in his capital, Taxila,

where Alexander left his invalids, and a sufficient force to resist any reaction. He himself with the flower of his army pushed on to the Hydaspes, now called the Jylum, one of the rivers of the Punjab. The rains had already commenced; the river was swollen, as all Indian rivers are during the rains; it was a full mile wide, and the waters rolled on impetuously. Porus with all his forces lay encamped on the opposite bank, determined to oppose the advance of his enemy. His troops were drawn up in admirable order, and every where presented an impenetrable front to Alexander, who discovered the truth of what his modern rival in deeds and fame has expressed, that no manœuvre in war is more difficult than that of crossing a river. A long line of elephants, well trained to war, was placed by Porus in front of the stream, and no possible avenue was left unguarded. Nothing could throw Porus off his guard; whenever Alexander attempted to cross, he found the Hindoos ready to receive him. Seeing it impossible therefore to force a passage, because his cavalry could not form in the presence of the elephants, he determined to cross the stream by stratagem. Having discovered an island in the river about ten miles above his camp, he took advantage of a stormy night, when the wind, rain and thunder combined to drown all noise, and marched up with 11,000 veterans towards the island, crossed over during the night, and landing by break of day on the eastern bank of the Hydaspes, drove in part of the advanced guard of Porus's army. Intelligence of this event was speedily con-

veyed to the Hindoo monarch, and he despatched his son with a small body to repel what he considered merely a detachment of the enemy's troops. Craterus with the main body of Alexander's troops was drawn up where the Grecian camp had been long established, and, by presenting a formidable front to Porus, contributed to strengthen his belief that the troops who had crossed over were but a small body. Porus's son however was soon killed, and his troops were routed. The monarch was not long in learning from this catastrophe and from other information, that Alexander himself had landed, and he proceeded to meet him, with 4000 horse and 30,000 foot, beside chariots and elephants, all, as we may suppose, of the khsetriya tribe, warriors by birth and profession. He formed his line of battle with great skill. Alexander had with him, as we have said, only 11,000 men; but they were veterans to a man, and, under such a commander, invincible. The battle raged long, and the field was obstinately disputed. The troops of Porus fought like heroes; but nothing could withstand the impetuosity of Alexander's cavalry. By two in the afternoon, the Hindoos had generally fled; but Porus, mounted on the largest elephant still maintained the conflict. Alexander struck with his bravery, and anxious to save his life, sent to beseech that he would surrender on honourable terms. To this he at length consented, and was conducted to the presence of the victor, which he entered with the utmost confidence; and on being asked how he wished to be treated, calmly replied, 'As a King.' Alexander

was charmed with his free and noble demeanor, gave him his freedom on the spot, and not only restored his kingdom, but enlarged it. Porus did not abuse the generosity of the victor, but continued ever after his firm and faithful friend. The Hindoos in that early period of the Kulee yoga must have been a different race from those of subsequent times. Where, in the present age, shall we look for such courage, or for such fidelity, as that displayed by Porus?

Alexander, to maintain the passage of this river in future, ordered a city to be built on either bank. The country between the Hydaspes and the Acesines, which was extremely populous, containing no fewer than thirty-five cities, was placed under the government of Porus. Alexander then crossed in succession the Acesines, or Chunab, and the Hydraotes, or Ravee. Beyond this last river, he heard of a tribe of Cathaians, who were probably Tartars, settled in India, and who proposed to try their strength with him, at a place called Sangala. They were not subdued till after a very obstinate resistance. Sixteen thousand of them were slain, and seventy thousand made prisoners; the rest fled into the mountains.

Alexander now marched on till he reached the banks of the Hyphasis, the modern Sutlege, the present boundary between the Seikh kingdom and the British empire. There he heard of the Gangetic kingdom of Mugudha, the mighty sovereign of which could bring six hundred thousand foot into the field, with thirty thousand cavalry, and nine

thousand elephants. It is related by one historian that Chundra Goopta, who afterwards ascended the Muguda throne, visited the camp of Alexander, and gave offence by the freedom of his remarks. From him also Alexander must have heard of the power of the empire, and of the splendour of its capital, Palibothra, said to have been nine miles in length. His ambition was kindled to plant his standard on the ramparts of this city, and he gave orders to break up his camp and cross the Sutlege. But his troops were worn out with wounds, fatigue and disease. The drenching rains, to which since their entry into India they had been exposed, had affected their spirits, as the Indian rains continue still to depress the spirits of all Europeans; and they firmly refused to accompany Alexander any farther. He used by turns entreaty, menace and flattery, to induce them to advance, but could not shake their determination. He was obliged therefore to make this river the term of his conquests, and to return; but on his departure he erected twelve gigantic altars as monuments of his expedition. Baffled in his attempt to conquer all India, Alexander determined for the present to establish the river Indus as the boundary of his dominions; and to survey this stream on his return. He accordingly caused a fleet of boats to be built, and embarking his troops on the tributary streams sailed down with all the martial pomp of a conqueror. In his progress through the provinces of Mooltan and Wutch he met with much opposition, and at the siege of one city was in imminent dan-

ger of his life, through his own rashness. All opposition, however, vanished before his genius, and the valour of his troops; and he at length reached the estuary of the Indus. The views of Alexander were always large and comprehensive, perhaps above those of any other character of antiquity. He had determined, if possible, to establish an extensive line of commerce between India, the rivers of Persia and the Red Sea. With this view he built ports at the junction of the Indus with the sea, and fitted out a large fleet, which he entrusted to Nearchus, with orders to sail to the mouth of the Euphrates. This voyage, which is now performed with ease and speed, even by an ordinary seaman, was in that age deemed one of the greatest exploits on record. Nearchus was completely successful; and if Alexander had lived, he would doubtless have made this voyage the basis of an extensive commercial system; but within two years after his return from India, he caught a jungle fever in the marshes of Babylon, and died at the early age of thirty-two. There can be little doubt that he had intended to return to India with a fresh army, and still less that, if he had done so, he would have entirely subdued it. After having surmounted the barriers of the mountains and rivers in the northwest, the conquest of the champaign country would have presented few obstacles to his progress. If the hardy troops of Porus moreover had been unable to prevent his entrance into the country, the effeminate warriors of the Gangetic provinces could have offered but a slight resistance. He made no

permanent settlement in the country, but he opened the way for his successors to do so; and though the history of the Grecian kingdom of Bactria is involved in much obscurity, we have sufficient data to determine that they conquered and possessed some of the finest provinces in the North of Hindoosthan.

From the narrative of those who accompanied Alexander, we have a description of the state and manners of its inhabitants in that early period. The following particulars, selected from among others, will shew to those who are conversant with India, how nearly the ancient inhabitants resembled the present. "1. The slender make of their bodies. 2. Their living on vegetable food. 3. Their distribution into sects and classes: and the perpetuation of trades in families. 4. Marriages as early as at seven years of age; and prohibition of marriage between different classes. 5. The men wearing ear-rings, parti-coloured shoes and veils, covering the head, and great part of the shoulders. 6. Daubing their faces with colours. 7. The rule that only the principal people should have umbrellas carried over them. 8. Two-handed swords, and bows drawn by the feet. 9. Their manner of taking elephants, the same as in the present age. 10. The manufacture of cotton of extraordinary whiteness. 11. Monstrous ants; by which the *Termites*, or white ants are meant, though exaggerated. 12. Wooden houses, on the banks of large rivers, to be occasionally removed as the river changed in its course. 13. The Tala tree, or Tal; a kind of palm.

14. The Banian or Birr tree, and the Indian devotees sitting under them."

These peculiarities serve to shew that the Hindoo economy which exists at the present time, was not very different from that which existed in the days of Alexander, twenty-one centuries ago. Finally, it is worthy of note, that though the name of Alexander does not occur in any Hindoo work, which only shews how imperfect are the records which have reached us, his name was widely diffused through India by the Moosulmans, with whom he is esteemed a great hero. It was carried far and wide across the ocean with the current of Mahomedan conquests; and the distant islander of Java and Sumatra still sings the exploits of the mighty Iskander.

CHAP. IV.

MUHANUNDA—CHUNDRA-GOOPTA—THE MORI DYNASTY—SELEUCUS AND MEGASTHENES—THE BACTRIAN KINGDOMS—THE MUGUDA KINGS—THE AGNIKOOLAS—SUPREMACY ATTAINED BY THE BRAHMUNS—EXTENT OF THE PRUMURA DOMINIONS—BOODHIST CAVES IN CEYLON—ELLORA.

Muhanunda, who is said to have been of the Prumura tribe, and of the Takshak race, was seated on the throne of Muguda, at Palibothra, when Alexander invaded India, and was prepared to meet him, as it is said, with an army of twenty thousand horse, and two hundred thousand foot, beside elephants; but Alexander as before mentioned, was constrained

through the mutiny of his troops to turn back from the banks of the Sutlege.

Muhanunda was assassinated by his prime minister, and is said to have been succeeded by his eight sons, who reigned conjointly for twelve years, to the year 315 of the Christian era. One of them was Chundra Goopta, who was born of the wife of a barber, and though possessed of great talents was despised by his legitimate brethren. One account states, that he was driven by them from Palibothra and wandered through various parts of Upper Hindoosthan, from whence he at length returned, and by the aid of his companion and minister Chanukya, who put the royal family to death, was raised to the imperial throne. Other accounts differ in the details, though not in the main outline, of this revolution. But all the narratives of that age agree in stating, that the minister Chanukya was so struck with remorse for the atrocity of his guilt, that he practised the severest penances to expiate it. The 'expiation of Chanukya' became one of the most celebrated events of that period. It was embodied in legendary tales; it became the theme of poetry; and the poets, in order to embellish their effusions, brought, as usual, the agency of the gods into the scene, and represented the atrocious crime of Chanukya as having formed the subject of conversation in the heaven of Indra, where the mode of expiation was discussed by the immortals, and revealed to the assassin by a babbling crow.

Chundra Goopta is said to have founded a new dynasty, that of Mori; an assertion which it is dif-

ficult to reconcile with the supposition that he was the son of Muhanunda. But that he was of the Mori dynasty, whether he established it or not, is a fact too well supported by the concurrence of historians and poets, to admit of much doubt. In the Poorans he is described as the descendant of Sehesnag, who led the Takshak race into India from across the Indus, as we have stated, in the sixth or seventh century before Christ. He appears to have been a prince of extraordinary talent, and to have placed his kingdom in a state of defence to meet the new and terrific invasion from the west, of which that of Alexander was but the prelude.

The empire of Alexander was divided after his death among his companions in arms. Seleucus obtained the province of Babylon, which comprised all the countries bordering on the Indus. He was among the most enterprising of Alexander's generals, and resolved to revive the scheme of Indian conquest in which his master had failed. But on his entrance into the country he was met, as it is said, by the troops of Chundra Goopta, who determined to encounter this new foe on the threshold of his own dominions. The accounts of this expedition are various. According to the Greeks, Seleucus was completely victorious; but this is rendered doubtful by the fact that he concluded a treaty of peace with the Hindoo monarch, by which he resigned to him all the territories which the Greeks had held east of the Indus; and obtained, in lieu of them, a promise of fifty elephants a year as a gift, or as tribute. Seleucus also gave his

daughter in marriage to Chundra Goopta, and to keep up a friendly understanding between the Courts of Babylon and Palibothra, deputed Megasthenes to reside as his minister at the Court of Chundra Goopta. From him the writers of antiquity derived the greater part of their knowledge of India; and, though he does sometimes indulge in the marvellous, his remarks on India are valuable, and many of his assertions have been confirmed by subsequent observations. Unhappily his original journals have been lost, and nothing has come down to us but fragments of his notes preserved in the quotation of later writers.

Chundra Goopta, according to the best accounts we yet possess, reigned twenty-four years. He died in the year 292 B. C. and was succeeded by his son Mitra Goopta, to whom Seleucus sent another ambassador, to renew the alliance of the two Courts. The dynasty of Seleucus produced no great man beside himself. His successors rapidly degenerated, as eastern sovereigns are wont to do, when they succeed without labour to great power and wealth. About a century after the accession of Seleucus, Antiochus having subverted his kingdom, is said to have concluded a treaty with Sophagenes—the name cannot be identified—the grandson of Chundra Goopta, by which the King of India agreed annually to pay the monarch of Bactria, in addition to the tribute of elephants, a considerable sum of money. This Grecian kingdom soon after melted away, and a new Bactrian kingdom arose, the kings of which carried their conquests in India farther than any of

the Grecian sovereigns had previously done. The coins and medals which have been recently dug up in the Western regions of Hindoosthan shew that these Bactrian monarchs, who governed the region west of the Indus, carried their arms to the centre of India. The duration and succession of these dynasties is involved in much obscurity; but it would appear, from the memorials which have been discovered, as though there had been three Bactrian kingdoms, perhaps co-existent, on either bank of the Indus; though we can give no connexion of dates. The Vishnoo Pooran and the Bhagvat mention that eight Yuvun Kings reigned in one part of India; this statement probably alludes to the Bactrian kingdoms, of which the most eminent was that governed by Menander, one of the brightest characters in antiquity, who was seated on the Bactrian throne about two centuries before Christ. His successor Eucratides is said to have held five thousand cities east of the Indus, an assertion not entitled to full credit, but which serves to shew that the successors of Chundra Goopta found no little difficulty in maintaining their ground against the conquerors from the west. Mithridates, king of Parthia, subdued Eucradites, and despoiled him of all his Indian dominions. He is stated to have conquered the whole country from the Indus to the Ganges. It is to him and to his successors, that the antiquarians assign the numerous coins which are so frequently found at Agra, Oojein and Ajmere. It is remarkable that none of these coins bear a Nagree inscription; a fact which leads us to

suppose, that the princes whose device and image they bear held their empire in the countries west of the Indus.

The Mugud*a* sovereigns, the kings of Gangetic Hindoosthan, whose empire, under different dynasties, may be said to have extended to eight centuries, from the year 350 B. C. to about the year 450 A. D. were the most enlightened race of monarchs on Indian record, and among these the successors of Chundr*a* Goopt*a* appear to have been the most conspicuous. Under their sway, notwithstanding the irruptions of the Bactrian kings, the country is described as having reached a degree of prosperity to which it had not previously attained. Trade both internal and external was prosecuted with great spirit. Possessed as they were of the maritime province of Bengal, there is reason to believe that their sea-borne commerce branched out to all the countries around the Indian ocean. A royal road extended from their capital, Palibothra, to the Indus, and a small column was erected at every stage. Another road was carried from that metropolis to Baroach, near Bombay. They promoted learning by all the means in their power, and endeavoured to diffuse it among the common people, by encouraging the learned to write in the vernacular tongues. It is worthy of remark that the period in which the Mugud*a* sovereigns were labouring for the improvement of the popular dialects, was the period when the Sungskrit language is supposed to have received its highest polish.

While the Mugud*a* kings of this period were

maintaining their empire against the encroachments of the Bactrian kings, it would appear, from various hints in the annals of the time, that they were also distracted by intestine dissensions. Foreign invasion, combined with domestic discord, necessarily weakened their power, and afforded a favourable opportunity for attempting to subvert their political and ecclesiastical polity. They appear to have professed the religion of Boodh; and as long as they continued in power, the brahmuns, who maintained their sovereignty in Kunouj, were effectually debarred from extending it over India. We are told that at this period, about two centuries before the Christian era, the brahmuns regenerated the race of the Ugnikoolas, that they might fight their battles with the infidels, that is, with the Boodhists, who were of the Takshak tribe, of whom we have spoken. Through the Ugnikoolas a revolution was effected more extensive in its effects than any which India has ever experienced. By it the Brahmuns became the uncontrolled sovereigns of India, and have continued for twenty centuries to enjoy a supreme dominion over the consciences of the Natives. The origin of the Ugnikoolas, and the progress of their arms are equally involved in the deepest obscurity. The Hindoo shastras state, that "ignorance and infidelity had spread over the land; the sacred books were trampled under foot, and mankind had no refuge from the monstrous brood (of infidels)." In this exigence Vishwamitra resolved in his own mind to recreate the Kshetriyas. He chose for this purpose the summit of mount

Aboo, where dwelt the holy sages who had carried their complaints to the sea of curds, on which they beheld the Father of creation floating on a hydra, the emblem of eternity. He commanded them to return to mount Aboo, and to regenerate the tribe of warriors. They returned with Indra, Brumha, Roodra, Vishnoo, and a host of inferior gods. The fire fountain, Anhul-koond, was purified with the waters of the Ganges; expiatory rites were performed, and each of the four gods formed an image and cast it into the boiling spring; and from these images sprung four men who became the ancestors of the four races of the Ugnikoolas; the Prumura, the Chohan, the Solanki, and the Purihara. The Dytyas, (probably the Boodhists) were watching the rites, and two of them were close to the fire fountain; but the work of regeneration being completed, the new-born warriors were sent against the infidels, and a desperate encounter ensued. As fast as the blood of the demons was shed, young demons arose, till the four tutelary divinities of the Ugnikoolas drank up the blood, and stopped the multiplication of evil. When the Dytyas were slain, shouts of joy rent the sky, ambrosial showers were shed from heaven, and the gods drove their cars about the firmament, exulting in the victory thus achieved."

Such is the poetical description of the alliance formed between the brahmuns and the Ugnikoolas, who became the champions of the brahmunical priesthood, and took the field against the Boodhists. These Ugnikoolas were not the aboriginal inhabi-

tants; neither were they a new tribe of warriors from the west. It is probable that the brahmuns had about this time succeeded in converting to their own creed a number of the Takshak race, then predominant in India, and in exciting them to take up arms against those who professed a different creed. The *regeneration* of the Ugnikoolas, at the fire fountain, appears to point to some such religious conversion. Of the four divisions into which the Ugnikoolas branched, the Prumura became the most powerful. Their dominions extended beyond the Nerbudda, and comprehended all Central and Western India. The Indus formed their boundary on the west. They carried their arms into the Deccan, and appear in fact to have been the first Hindoos who established a permanent dominion south of the Nerbudda. There is an ancient tradition in India, that the brahmunical religion became paramount after many bloody struggles with the Boodhists; these struggles probably allude to the triumphs of the Ugnikoolas, who, siding with the brahmuns, enabled them to extend their sway from the little kingdom of Kunouj to the southern extremities of the continent. From that time to the present, the brahmuns have swayed the ecclesiastical sceptre of India; they have moulded the populace to their own will; they have exalted their own tribe above all others; and by keeping all knowledge in their own possession, have reduced the other classes to that slavish subjection of which ignorance is the bond.

We have already spoken of the cave temples which

the Boodhists were the first to excavate on the continent of India. Expelled by the brahmuns from thence to Ceylon, they carried with them the same fondness for these structures, and raised in that island one of the most stupendous monuments of human labour to be found in the world. Excavated by their exertions from the solid rock, we discover a series of temples, of which the largest is a hundred and forty feet long, ninety feet wide, and forty-five feet high, and which contains a recumbent image of Boodh thirty feet in height.

The temples which the Boodhists were now constrained to abandon, were speedily occupied by the brahmuns, and Vishnoo and Shiva replaced Boodh. Under the brahmuns, the construction of these cave temples was carried to a high degree of perfection. Other situations besides those which the Boodhists had chosen, were selected. In the heart of India, at Ellora in the Deccan, they formed temples out of the solid rock, which exceed in magnificence any thing elsewhere to be seen. In a range of hills, which extend five miles in the form of a horseshoe, we discover a range of grotto temples, some two and even three stories in height. The most remarkable of these is that called the temple of Koilas, or the palace of Muhadeva. Whatever is splendid in architecture, or exquisite in sculpture, is here to be found. The scene is crowded with stair-cases, bridges, chapels, columns, porticoes, obelisks, and colossal statutes, all carved out of the solid rock. The sides of these wonderful chambers are covered with figures of the Hindoo deities, and with repre-

sentations from the Muhabharut and Ramayun. Of all the Hindoo gods who enjoy any celebrity in India, there is scarcely one whose image may not be found in the pantheon of Ellora; which appears to have been the head quarters of Hindooism when it spread south of the Nerbudda. The precise age of these magnificent excavations it is impossible to fix; but it must have been during the ten or eleven centuries which elapsed between the spread of Hindooism in the south, and the arrival of the Mahomedans, in the high and palmy state of Hindooism, when the brahmuns flourished without a rival or an enemy; and when kings had time and treasure for such undertakings.

CHAP. V.

VIKRAMADITYA AND SALIVAHUN—DEATH OF SUMITRA—BIRTH OF CHRIST—SPREAD OF CHRISTIANITY IN INDIA—EMBASSY TO ROME—THE ANDRA KINGS OF MUGUDA—MUHA KURNA—POOLOMA—RAMDEVA—THE ANDRA BHRUTTAS—DESCRIPTION OF THE STATE OF INDIA FROM THE VISHNOO POORAN.

The era of Raja Vikramaditya follows the supposed expulsion of the Boodhists from India. As there are no fewer than eight monarchs to whom this name is applied, it is difficult to identify Vikrama. Every legend, however, agrees in making its Vikrama fall by the hands of a powerful demon, Salivahun. As the king of this name who reigned at

Oojein has given birth to an era, it is reasonable to fix on him as the original Vikramaditya, and to apply to him the description which Ferishta has drawn. Vikramaditya was of the Prumura tribe, the name of which has been shortened to *Powar* and *Puar*. The notices of this race, though very indistinct, are sufficient to shew that they bore a wide sway in India, and had reigned at Uvunti, or Oojein, long before the age of Vikrama. How it happens that he is said by some to have reigned at this capital, by others to have been the eighth descendant of the Mori princes of Mugudha, whose capital was Palibothra, we have not the means of explaining. He began his reign fifty-six years before the Christian era. He was the most renowned monarch of the age, in war and in peace. The poets have extolled his magnificence, and described his power in very extravagant strains. They assert that without his permission the loadstone could exert no power on iron, or amber on the chaff of the field. Such was his temperance and contempt of splendour, that while in the enjoyment of sovereign power, he continued to sleep on a mat; which, with a waterpot replenished from the spring, formed the whole furniture of his chamber. He encouraged learning beyond any of his predecessors. Pundits were invited from all parts of India, and rewarded with liberal gifts. Fourteen of the most learned men of the age formed the literary conclave of his Court; among whom the poet Kaleedas shone pre-eminent. His was the Augustan age of Sungskrit literature. It is said that Vikrama himself worship-

ped the infinite and invisible God; which would lead to the supposition that he still held to the original creed of the Takshak race; but he patronized the worship of the gods and goddesses which had become popular upon the expulsion of the Boodhists; and he set up a gigantic image of Muhakal, or time, in his capital at Oojein. This was one of the eight great images of Shiva set up in different parts of India when the worship of that deity began to predominate. In his old age, he was attacked by Salivahun, a great warrior and king, by whom he was slain. Salivahun made such extensive conquests in the Deccan, as completely to supersede the era of Vikrama, and to establish his own throughout that region.

A little before the time of Raja Vikrama, Soomitra, the descendant of Rama, the last of the solar race, died, and that dynasty became extinct in the Gangetic provinces, where it appears to have held sovereignty from the age of Ikswakoo, for more than twenty centuries. The Hindoo shastras give *fifty-six* reigns between Rama and Soomitra. We shall see this ancient dynasty revive, with fresh splendour, among the Rajpoot tribes at a subsequent period. From this family, the Ranas of Mewar, now called Gehlotes, claim to be descended. The Rathores, who established a new kingdom at Kunouj, just before the Mahomedan invasion, also trace their ancestry up to Koosh, the second son of Rama. In the twelfth century they were expelled from thence by the Moosulmans, and establishing themselves in Mewar, proved of such service to the Mahome-

dans, that half their conquests in India were achieved by the valour of the 'hundred thousand swords of the Rathores.' Another line of descendants from Koosh, are the Kuchwahas, of which family was Nula Raja, so celebrated in the story of Nula and Dumyuntee. The descendants of Nula continued to maintain possession of the well known fortress of Newar, through the vicissitudes of fifteen centuries, till they were recently dispossessed of their ancient stronghold by Scindia. It is to a branch of this family that the reigning house of Jeypore belongs. Thus do the few remaining Hindoo princes of Northern India trace their ancestry up to the mighty Rama.

Fifty-six years after the ascension of Vikramaditya, Jesus Christ became incarnate in the land of Judea, and offered up himself as a sacrifice for the sins of men. On the third day he rose from the dead, and, after giving his disciples a commission to proclaim throughout the world the glad tidings of salvation through his atonement, ascended into heaven. One of those disciples, St. Thomas, is said, with great probability, to have introduced the Gospel into India, and to have obtained many converts to the Christian faith. We have no distinct notices of its progress; but there can be little doubt that it spread far and wide through the country, as we find that three hundred years after the death of Christ, at a general Council held at Nice, one bishop was present on the part of the Christian Church in India. In the next year, Frumentius was consecrated Primate of India by the celebrated Atha-

nasius. There are so many points of coincidence between the Hindoo narratives and the facts of the New Testament, that there can be little doubt that the events connected with the life and death of the Saviour of mankind were widely disseminated throughout India, and were artfully incorporated, though in a distorted form, into the Hindoo legends.

About this time, a king of Oojein, who is called by the Greek historian, Porus, an evident corruption of Prumura, or Powar, and who is described as counting six hundred kings among his tributaries, sent an embassy to Augustus, the emperor of Rome. It is not a little singular that the letter sent to Europe by this descendant of Vikramaditya, was written in Greek. This fact proves the wide diffusion of the Greeks in India, either through the Bactrian kingdoms, or through maritime commerce. One of the suite of this embassy, who was possibly a Jain, died a voluntary death at Athens.

Although the Prumura kings of Oojein enjoyed great consequence from the age of Vikramaditya to the first Moosulman invasion, yet the Andra kings of the Gangetic provinces appear to have risen about this time to paramount power. Their capital was Palibothra. We have no accurate records of their empire, but are led to suppose that it must have been very extensive, since the fame of the dynasty penetrated even to the distant city of Rome, where the seat of their dominion was distinguished as that of the *Andre-Indians*. The Latin writers of this period describe them as the first

power in India. This dynasty, according to the best calculations which in the gloom of this historical period we are able to form, ascended the Mugudá throne about twenty years before the Christian era, and continued through thirty reigns to maintain the most conspicuous place in India, for more than four centuries and a half. But the whole of this period of history is too obscure to enable us to trace with any accuracy the series of reigns, or even of dynasties. We have at the beginning of this period four monarchs of the Kunwa family, who governed these provinces; but whether they are to be included among the Andra kings we have no means of settling. The last of the Kunwas is said to have been assassinated by his prime minister Sipruká, who ascended the Mugudá throne, A. D. 151. Forty years after, this monarch was superseded by Soodruká, who appears, from the scanty memorials we possess, to have been one of the most illustrious monarchs of whom India has ever had reason to boast. He established the Andra Jutika dynasty, the last, according to some accounts, which enjoyed paramount authority in India; for it should be remembered, that during the days of Hindoo sovereignty, no monarch could ever style himself the undisputed Lord of all India. Soodruká is known in the native annals as Kurná Deva, or Muha Kurná. A plate has recently been dug up at Benares, on which is inscribed a grant of land made by this monarch, who is styled the Lord of the three Kulingas. If this be not an oriental exaggeration, it would tend to shew that the great Kurná

of Mugud*a* had extended his dominions as far as the coast of Teling*a* on the one side, and of Arracan on the other side of the Bay, and to the sea coast of Bengal; for this is the locality of the three Kulinga*s* as explained by historians. After a reign of eighteen years he was succeeded by his brother. Six monarchs in succession filled the throne after the founder, who all assumed the same patronymic, and were remembered as the seven Kurna*s*; but we have nothing but this naked fact for our guidance, except the great veneration in which the name of Kurn*a* is traditionally held, not only in India, but throughout the Eastern Archipelago. This would almost justify the supposition that the Kurna*s*, possessing the three divisions of the sea coast, had created a navy, and made their power felt in the Islands of the East. In common speech, the Natives are accustomed, when anxious to pay the highest compliment to a liberal man, to compare him to Kurn*a*; and we incline to the belief, that on such occasions they allude to the more modern Kurn*a* of Mugud*a*, rather than to the antiquated hero of that name mentioned in the Muhabharut.

These Andra kings appear to have maintained, toward the close of their dynasty, a constant intercourse with China; and we find the Chinese Government on one occasion sending an army to assist in putting down a rebellion in India. According to the Poorans, the dynasty of the Andras closed about the year 436 A. D.: and to this period, therefore, we may refer the composition of some of those

historical poems. Wilford, however, who, though a great name in Indian antiquities, is often fanciful, supposes that an entire dynasty of Andra kings has been omitted in the Pooranic genealogies, which, if supplied, would be sufficient to extend their line so as to embrace the reign of Pooloma, one of the most distinguished sovereigns on record, perhaps the last great king of India. He is said to have subdued the whole country: which we can interpret only as signifying that he was the most powerful monarch of his age. His conquests extended eastward beyond the boundaries of India, and were probably carried into the empire of China. So widely indeed was his fame spread among the Chinese, that the only name by which they designate India is Poo-lò-mien-kof, or the country of Pooloma. When he had reached the zenith of his glory, he was led by superstitious motives, to put a period to his existence in the Ganges, A. D. 648.

Ferishta, the Persian historian, mentions the exploits of a great king, of the name of Ramdeva, who appears to have lived about this time. He is described as the general of one of the kings of India, and as having succeeded to power on the death of his master. He may have been the successor of Pooloma. He marched against Bengal, and sacked the capital, in which he found much wealth. Four years after he proceeded to Malwa, in all probability against the fading family of the Prumuras, still ruling in Oojein, and after reducing it to subjection, carried his victorious arms into the Himaluya. He penetrated to Cashmere, and made all the chiefs of

the mountains tributary. His reign, which extended to fifty-seven years, appears to have been one blaze of political glory. After his death, his sons disputed the succession, and Purtab Chand, his general, taking advantage of these dissensions, made his way to the throne, and rivalled the brilliancy of his master's exploits. Having at length, as the Mahomedan historian relates, refused the *usual* tribute to Persia, a Persian army marched into India, and obliged him to pay up the arrears of the tribute, and to make new concessions. It is said that after his death, each of his generals seized on a province, and that the empire was dissolved. We are unable to connect this narration with any historical data obtained from other sources; but it is not improbable that the invasion from the West alludes to that of Noshirvan the Great, who is said to have made conquests in India as far east as Kunouj.

The Andra dynasty, is supposed to have been succeeded by the Andra-bhirty*as*, or the servants of the Andras; which seems to indicate, that on the dissolution of the Andra empire, each powerful chief seized on the province in which he held command, and declared himself independent. The Vishnoo Pooran, which appears to have been written about the time when the Moosulmans first appeared in India, draws the following picture of the confusion into which the affairs of the country fell on the breaking up of the last great monarchy. "The Kshetriya tribe," says that work, "is generally abolished, and various tribes, from the brahmuns to the Poolundus, or wild mountain tribes, have erected

independent sovereignties in Mugud*a*, Priyag, Muthoora, Kantipore, Kassepore, Kunouj, and in Unoogunga, or the Gangetic provinces. The Goptas, a soodra family, reign over part of Mugud*a*. Dwarukshita governs part of the maritime provinces of Kulinga. The Golus rule over another part of the Kulinga. The Momdhanas govern Nimesha, Nishudha, and Koolootuya—the districts east of Benares and Bengal. Soodras and cowherds rule in Surat, in Marwar, and along the banks of the Nerbudda; and the Mleechas possess the country along the Indus."

CHAP. VI.

THE RAJAS OF CHITTORE—THEIR CHRISTIAN DESCENT—GOHA—BAPPA—RISE OF MAHOMEDANISM—EARLY INVASIONS OF THE MOOSULMANS—ATTACK AND DEFENCE OF CHITTORE—THE TUAR DYNASTY—DECAY OF OOJEIN—ATTACK ON CHITTORE.

On the dissolution of the Gangetic empire of the Andras, each province in Northern India appears, as mentioned in the last chapter, to have assumed independence. The affairs of the country fell into confusion; and a new enemy appeared on the banks of the Indus, more ferocious than any of those which had from the earliest ages crossed that river, and poured the stream of desolation on India. This enemy was the Mahomedan, the first shock of whose arms fell upon the kingdoms of the west, upon

Goozerat and the provinces of Rajpoothana. We therefore turn from the affairs of the East, which from this period lose all political importance, and bend our attention to the tribes nearer the Indus.

The Mahomedan invasion elevated into notice the sovereigns of Mewar, or Oodypore, then ruling in Chittore. This royal family, which is at the present time the most distinguished in Hindoosthan, claims, upon the authority of records, and by the general suffrage of the Hindoos of the west, to be descended from Loh, the eldest son of Rama, the hero of the Ramayun. They originally migrated to the country of Surat, and fixed their capital at Balabhipore, in the gulph of Cambay. In the year A. D. 524, this town was sacked, and its inhabitants dispersed by some enemy who had invaded the country through Sinde. This is supposed, with great probability, to have been Noshizad, the son of Noshirvan the Just, king of Persia. The queen Poospuvatee alone escaped the general destruction, and took refuge in a cave in the mountains of Mallia, where she was delivered of a son who was called Goha. When grown up to man's estate, he obtained possession of Edur, where he established a kingdom. From him are lineally descended the present rulers of Oodypore, to whom for more than twelve centuries the pre-eminence among the Hindoo monarchs has been conceded, as to the descendants of the great sovereign of the solar line. The Oodypore Raja is reckoned the Hindoo *sooruj*, the sun of Hindoo sovereignty, and yet it is a singular fact, authenticated by strong testimony, that the family of this most

distinguished line of princes, is descended, on the mother's side, from a Christian princess. The Rajpoot historian says, "It is well known that the Rajas of Oodypore, are exalted over all the princes of Hind. Other Hindoo princes before they can succeed to the throne of their fathers, must obtain the teluk, or sign of regality and investiture from them. This type of sovereignty is received with humility and veneration. The teluk is made on the forehead with human blood. Their title is Rana, and they deduce their descent from Noshirvan the Just, whose son rebelled against him, and was slain in battle; but his descendants remained in Hindoosthan, and from them have the Ranas of Oodypore sprung." Other testimonies concur in the fact, that a daughter of Noshirvan was married into the royal family of Oodypore. The queen of Noshirvan was the daughter of Maurice, the Christian emperor of Constantinople. Hence, says the great British historian of the Rajpoot races, "we are led to the singular conclusion that the Hindoo *sooruj*, or sun, the descendant of a hundred kings, the undisputed possessor of the honours of Rama, the patriarch of the solar race, is in fact the offspring of a Christian princess," and claims affinity, in the early era of his line, with the Christian emperors of the west.

Eight princes sat on the throne of Edur after Goha, the last of whom was slain by his own sons while engaged in hunting; but his infant son Bappa was conveyed to the fortress of Bhandere. He was brought up among the shepherds, and various mar-

vellous stories are told of his infancy and youth, not unlike those which are invented regarding the founder of other royal races. Bappa was told by his mother that he was connected by birth with the reigning princes of Chittore, of the Prumura tribe. His ambition was kindled by this relation, and he resolved no longer to submit to the degradation of a shepherd's life. Collecting a few of his followers together, he proceeded to the court of Chittore, where the disclosure of his family connexions procured him a friendly reception about the year A. D. 700. The nobles took offence at the favour bestowed on the unknown youth, and became discontented. Just at this juncture a formidable foe threatened the country, and the nobles were called on for their feudal contingents, but they unanimously refused to obey the summons, and tauntingly desired the monarch to look for support from his new favourite. Bappa offered without hesitation to lead the troops against the enemy. That enemy was the Moosulman, who now, for the first time, advanced into the heart of a country, destined in after times to form a magnificent Mahomedan empire.

We turn now to the origin of the Moosulmans, the most deadly foe with whom the natives of India have ever been called to cope. Mahomed, the founder of the Mahomedan creed, was born at Mecca in Arabia, in the year A. D. 569, and at the age of forty proclaimed himself a prophet, commissioned by God to convert mankind to the "true faith" by the agency of the sword. Having made many converts in Arabia through his great eloquence and

genius, he raised an army to subjugate other nations to his own power and creed, and during his life-time began that course of conquest, which was followed up by his successors with unparalleled vigour. Those who succeeded to the direction of affairs on his death were equally animated with the spirit of ambition and fanaticism, and extended their dominions on the right hand and the left, with a rapidity of which history scarcely affords another example. Province after province submitted to their arms; kingdom after kingdom fell prostrate before their genius. All the political relations of the western world were subverted by them in the short space of half a century. From the very birth of Mahomedanism, its votaries cherished the idea of establishing a universal monarchy throughout the world, in which there should be but one law civil and religious, one creed, and one prophet. Every Mahomedan who fell in this crusade against the civil and religious liberties of mankind, was promised an abode in paradise, in the luxuriant society of the black-eyed houris. It was not therefore to have been expected, that, when the Mahomedans had conquered Africa and Syria, subverted the Persian empire, and already reckoned Europe as their own, the rich provinces of India, which had from time immemorial fallen a prey to every invader who could march an army across the Indus, should have escaped their eagle eye. We find accordingly that the Mahomedan power was scarcely consolidated by the Caliphs, the successors of Mahomed, when they cast a longing look upon this

rich empire. Within a few years of the death of Mahomed, the Caliph Omar, after having conquered Persia, built Bussorah at the estuary of the Tigris, with the view of securing to the followers of the prophet the trade of Goozerat and Sinde, which provinces lie on the left bank of the Indus. He sent a powerful army to invade the country under Abul Aas, who was however killed in the great battle of Arore, the first engagement in which the Hindoos encountered the Moosulmans. Othman, his successor in the caliphate, sent to explore the countries bordering on the Indus, with the design of marching into them, but circumstances prevented the fulfilment of his design. Ali, the fourth Caliph, made conquests in Sinde, which were abandoned after his death. Thus the Mahomedans kept their eyes steadily fixed on India, from the commencement of their career; but it was not till the days of Walid that any successful attempt was made to invade it. Between the years 705 and 715 he not only made an entire conquest of Sinde, but carried his victorious arms to the banks of the Ganges, and made the whole country tributary. It was the generals of this Caliph who crossed the straits of Gibraltar, planted the standard of the Crescent on the soil of Europe, and subdued Spain in a single campaign. The reader will obtain some faint idea of the lofty ambition which animated the early successors of Mahomed, when he is informed that their arms were triumphant at the same time on the banks of the Ebro and the Ganges; and that the same Caliph aspired to the conquest of India and Europe. The invasion

of India in the days of Walid convulsed the whole of Northern Hindoosthan. The Hindoo annals relate that the Yadoo Bhatti was driven across the Indus into the desert; Manuk Rae, the valiant Chohan prince of Ajmeer was assailed and slain; his infant son was struck dead on the battlements with an arrow, and the ornaments he wore at the time, are to this day prohibited to the children of the Rajpoots. The princes of Surat were despoiled of their dominions. The author of all these calamities is described by the Native historian sometimes as a demon, at other times as a magician, and always as a mleecha; but though we have no clear notice of the invader from Native sources, there is little reason to doubt that this commotion among the Princes of Northern India was occasioned by the Mahomedan invasion.

Three years after the army of Walid had penetrated to the Ganges, Mahomed ben Kassim, his Moosulman general, made a second irruption into the country. He advanced with a powerful army into Sinde, and after numerous conflicts with Dahir, who then governed the kingdom of Goozerat, vanquished and slew him. He then moved with his victorious troops against Chittore, the rallying point of the Hindoos. It was on this occasion that the young Bappa, whom we have already mentioned, obtained the conduct of the war. Notwithstanding the refusal of the feudal chieftains to join the national standard, he took the field with the troops he could collect, and meeting the victorious enemy, then flushed with success, gave them a complete overthrow. Mahomed ben Kassim retraced his

steps by way of Sinde and Surat. Bappa pursued him to Guzni, now Cambay, the original seat of his own family, which he found was then occupied by Selim, whom the victorious youth vanquished, and whose daughter he subsequently espoused. On his return to Chittore, Bappa so conciliated the nobles as to receive their aid in deposing the prince, and ascending the throne himself. Such are the principal facts which we glean from the historical notices of this period; but it must not be concealed that there is some discrepancy in the dates, which we cannot reconcile. It was at a subsequent period in the reign of Bappa that the Caliph Al Mansoor reconquered Sinde, and changed the name of its capital to that of Mansoora. Bappa, the King of Chittore, from whom are lineally descended the Ranas of Oodypore, after having governed the country with great success, abandoned his kingdom and his religion, and marched with his troops across the Indus into Khorasan, where he married many wives of the Mahomedan persuasion, and left a numerous offspring. This circumstance, which is well authenticated, establishes the fact that a continual intercourse, to a very late period, was kept up between India and the countries west of the Indus.

The first inroads made by the Moosulmans into India, having thus been described, it remains to state, that it was about this time, that is, about the middle of the eighth century of the Christian era, that the throne of Delhi, which had been vacant since Vikramaditya expelled the last king, more than seven hundred years previously, was occupied

by a new dynasty, a remnant of the Pandoo race. In the confusion of the times, this regal family, usually called the Tuar, found means for making Delhi the metropolis of a new kingdom. Of this line twenty-one princes filled the throne, from this date to that of Anungpal, who adopted his grandson Prithiraj, the last Hindoo monarch of Delhi, after whose death the banner of the crescent waved for five centuries over this ancient capital.

It was about the period when the troops of Walid burst upon the plains of India, that the Prumura family, which had ruled for ages at Oojein, began to crumble. Of the magnificence of this imperial stock we judge from the number and luxuriance of its branches. When the dynasty became extinct, a number of first rate kingdoms were constructed out of its possessions. The Tuar seized on Delhi, and created a large kingdom. Goozerat assumed independence, and was governed first by the Chauras, and then by the Solankis, who made Nerhwalla or Anherwalla Putun, the capital of their kingdom. Chittore grew up to empire under the Gehlotes, and soon after Kunouj revived under the Korahs, and made some approach to its former splendour. The whole face of Northern India was changed. The overshadowing empires of Oojein and Palibothra having ceased to exist, new kingdoms arose with new interests, while the wave of Mahomedan conquest rolling down upon the plains of Hindoosthan, gave a new turn to its affairs.

For some time after the era of Bappa, no fresh attempt appears to have been made by the Mahome-

dans on India. The son and grandson of that prince afford no notices of their reign worthy of remembrance. But his great grandson, the heroic Khoman, had no sooner ascended the throne than he was called to measure his strength with the Moosulman. The reign of Khoman extends from the year 812 to 836. The leader of this fresh attack on the Hindoos is styled Khorasan Put Mahmood, or Mahmood, the Lord of Khorasan: but there can be little doubt that he was Mahmoon the son of the far-famed Haruon al Raschid, the Caliph of Bagdad, the contemporary and friend of Charlemagne, to whom his father had assigned the government of Khorasan. He brought an army against Chittore; and if we are to estimate the strength of it, by the troops mustered in defence, we must consider it to have been very considerable. The other princes of India feeling that the danger which threatened Chittore, hung equally over them all, hastened to its defence. The Rajpoot bard gives a long and animating description of all the various tribes from every part of Northern India, who advanced to its relief. There can be little doubt that the whole strength of the North was put forth on this emergency, to expel, if possible at once, from the soil of India a foe to whose irruptions there appeared to be no termination. With the aid of these forces Khoman defeated the Moosulmans, with whom he is said to have fought no fewer than twenty-four engagements. By these exploits his fame was diffused far and wide among friends and foes, and long continued to animate his countrymen in their subsequent struggles

with the Mahomedans. He is said to have resigned his throne to his son Jograj at the instigation of the brahmuns; but he subsequently reclaimed it, and finding that the priesthood had been faithless in their advice, he put many of them to death, and endeavoured to extirpate the race. He was at length slain by his own son; but his chief officers revenged his death on the parricide.

From this time, during a century and a half, the Mahomedans refrained from any farther invasion of India. The Hindoo annals of this period are imperfect and unsatisfactory; and there is left on record but one important historical fact, which, trifling though it appeared at the time, has been followed by momentous results. The kingdom of Kunouj, the cradle of Hindooism, had revived under a new race of princes, and was mounting to its pristine splendour. A little before the invasion of Mahmood of Ghizni, that is about nine hundred years ago, Adisoor, of the Vydya race of kings then seated on the throne of Bengal, and holding their court at Nuddea, dissatisfied with the ignorance of the brahmuns, applied to Veera Sing Deva, the king of Kunouj for some priests well versed in religious observances. That monarch sent him five brahmuns, from whom the present brahmuns of Bengal, who are not of indigenous origin, claim descent; while the Kayusts, the next order in Bengal, derive their families from the five servants who attended the priests into the province.

PART II.

Moosulman Period.

CHAP. VII.

THE SAMMANIAN EMPIRE—RISE OF THE STATE OF GHIZNI—INVASION OF INDIA BY SUBUKTUGEEN—MAHMOOD OF GHIZNI—CONDITION OF INDIA—THE VARIOUS INVASIONS OF INDIA BY MAHMOOD—THANESHUR—KUNOUJ—SOMNATH—DEATH OF MAHMOOD.

We now enter upon the period at which the Mahomedan empire of India may be said to have commenced. Vigorous attempts, as we have related, were made in the days of Walid and of Haroun al Raschid to annex this country to the Moosulman dominions; but they were successfully repelled by the Hindoos. For a hundred and fifty years subsequently to the last attack, no fresh invasion was attempted; but at length a new Mahomedan dynasty was established at no great distance from the Indus, and a more successful attempt was made for the conquest of India.

The rich and extensive regions of Mavur ul nere and Khorasan, had been conquered by the Mahomedans in the first century of the Hejira, and continued

to be governed by the lieutenants of the Caliphs for more than a hundred and eighty years. But after the death of Haroun al Raschid, the most celebrated of this line of princes, their power began rapidly to decline; and their reputation as the successors of Mahomed was insufficient to retain their distant officers in a state of political dependence. The provinces fell successively from their dominions, till nothing remained of the once splendid empire of the Caliphs but the city of Bagdad and its immediate dependencies. Among the governors who at this conjuncture became princes, was Ismael Sammani, the lieutenant governor of Mavur ul nere and Khorasan, who in the year of the Hejira 263, A. D. 862, assumed the emblems of royalty, and established an empire, which embraced, in addition to the two provinces above named, those of Cabul, Candahar and Zabulisthan. Bokhara became the metropolis of this new dynasty, which is distinguished in history as that of the Sammanian. Four princes governed the kingdom during a period of ninety years with great virtue and renown. The fourth monarch, at his death, left a young lad of the name of Munsur, heir to his throne; but a division of opinion arose among the nobles, some of whom were anxious to bestow the crown upon the uncle of the deceased monarch. It was at length agreed to refer the question to Abistagi, otherwise called Aluptugeen, the governor of Khorasan, who held his court at Ghizni. Abistagi gave his suffrage in favour of the uncle: but before his decision could reach the capital, the two parties had coalesced and

raised Munsur to the throne. The youthful monarch, offended, as might have been expected, with the advice of the governor, summoned him to Bokhara; but he was too wise to trust himself in the hands of those he had displeased, and instantly declared himself independent. The generals of Munsur were sent against him, but were twice defeated; and Abistagi was left in quiet possession of Khorasan and Zabulisthan, which he governed for fifteen years, and bequeathed to his son Isaac. The Court at Bokhara had never relinquished its claim on the revolted provinces; and Isaac, soon after his accession, under the direction of his able general Subuktugeen, invaded the dominions of Munsur in the hope of extorting the acknowledgment of his independence. Subuktugeen proving victorious, was enabled to conclude a treaty, by which Khorasan was acknowledged as an independent sovereignty. Soon after Isaac fell a victim to the excesses in which he had indulged; and the army immediately raised their favourite commander, Subuktugeen, to the throne of Ghizni. This prince claimed descent from the illustrious dynasty of the Persian kings, known as the dynasty of the Sassanides; of which the last monarch, Yezdegerd, was expelled from his dominions, when the Moosulmans came down on that empire, and annexed it to their territories. Though of royal lineage, he was reduced to the lowest state of destitution, and while yet a boy, was sold as a slave to Aluptugeen, who, perceiving in him the germ of a great mind, gradually advanced him to posts of distinction, till he came at length to stand

the nearest among all the subjects to the throne. In the first year of his reign, he marched an army into India, A. D. 977. Jeypal was at this time the sovereign of Lahore, the nearest Indian province to the new kingdom of Ghizni. The princes of Lahore, after the irruption of the Mahomedans across the Indus in the days of Al Mansoor, had formed a strict alliance with the Affghans, a bold mountain tribe, seated in the belt of land which stretches along the western border of that river. This alliance presented a strong barrier against the encroachments of the Mahomedans, who, as Ferishta relates, had thenceforth no point of access to India but by way of Sinde. Subuktugeen compelled the Affghans to relinquish the Hindoo alliance and join his standard. Thus the line of defence beyond the Indus being destroyed, Lahore and Mooltan soon fell an easy prey to the new invaders. Subuktugeen, in the first invasion of India, took several forts, and returned to his capital laden with booty. Jeypal, anticipating future inroads, raised a large army, and proceeding across the Indus, attacked the Mahomedans in their own territories. But the event proved adverse to his hopes; he was subdued, and compelled to agree to an annual tribute of money and elephants. Unable to pay down the entire sum at once, he requested that officers might be sent with him to receive it at Lahore. On his return to his capital, hearing that Subuktugeen had withdrawn into his own territories, he proposed to violate his promise. In his durbar, the kshetriyas, his general officers, stood on the left, the brahmuns on the right of the throne.

The former brought to his remembrance the sufferings he had endured in battle with this new and impetuous foe; and begged him to recollect that he had passed his royal word for the money. The brahmuns told him there was nothing farther to be dreaded from Ghizni, and urged him to refuse the tribute. In a fatal moment he listened to the priests, and imprisoned the officers who had been sent to receive the money. Subuktugeen no sooner heard of this act of perfidy, than he assembled his troops, and poured down like a torrent on the dominions of Jeypal. This monarch, through the infamous violation of his promise, had brought the enemy upon himself, yet he succeeded in obtaining the aid of the chief Hindoo sovereigns of the north to repel the invasion. The kings of Delhi, Ajmere, Kalinjer, and Kunouj joined him with a hundred thousand men, and the two armies met on the borders of Lumghan. The Hindoos were signally defeated, and pursued to the banks of the Nilab. This battle was fought to the west of the Indus, for in that age it was deemed no sin to cross that river. It appears to have been the last engagement between the Hindoos and Subuktugeen during the twenty years of his reign. He died A. D. 997, and was succeeded at first by his son Ismael, who was superseded in a few months by his brother, the renowned Mahmood of Ghizni.

Before we enter upon the exploits of this monarch, who dealt the first fatal blow to the Hindoo polity, it may not be amiss briefly to describe the state of India at this period. The country north of

the Nerbudda was divided among the following royal families. The *Tuar* family held Delhi. The *Rathores*, according to their own historians, governed Kunouj; though there is reason to believe that the throne was then occupied by the *Koras*. The *Geh-lotes* ruled Mewar; and the *Solankis* possessed Goozerat. To some one of these ruling states did the subordinate principalities pay allegiance. The boundary between Delhi and Kunouj was the Kaleenudee. Delhi exercised superiority over all the country as far west as the Indus, and reckoned among its subjects one hundred and eight great vassals, of whom many were kings in all but the name. Kunouj was bounded on the north by the Snowy range; on the east by Benares; on the west by Bundelkhund; and on the south by Mewar. Mewar had the Arvelli hills on the north; on the south the Peumuras of Dhar, dependent on Kunouj; while on the west its territories touched those of Goozerat; which state again had the Indus for its western boundary, the ocean on the south, and the sandy desert on the north. Bengal was governed by a race of monarchs of the medical tribe. In the farthest southern extremity of India, the Kings of Madura had long been paramount, but were now half eclipsed by the rising family of Tanjore. The south-western part of the Deccan appears to have been held by the Yudavas, who were probably a pastoral race. To the north of them in the province of Khandesh lay the dominions of the Solanki family. Thus at the time of the great and decisive invasion of Mahmood, the whole of India was parcelled out among a number of

kings, who, possessing no unity of council or design, were unequal to the great crisis which impended.

Mahmood, the king of Ghizni, the first Moosulman conqueror who made any permanent impression on India, succeeded to the throne and to the resources of his father, at the age of thirty. He passed the first four years of his reign in regulating his own dominions, and in quenching every spark of rebellion. In the year 1001, A. D. he commenced his crusade against the Hindoos, and made no fewer than twelve successive irruptions into India. With ten thousand men he left Ghizni in August, and met his father's old antagonist Jeypal at Peshawar. The Hindoo army was defeated; and Jeypal himself being made prisoner resigned the throne, after this second defeat, to his son, Anundpal, and closed the misfortunes of life by ascending the funeral pile. Mahmood appointed Mahomedan governors to the provinces west of the Indus, and imposed a tribute on Anundpal. The subordinate chiefs soon after refused to pay their share of the tribute to the new king of Lahore, in which they were probably encouraged by him. Among the most conspicuous of the refractory chiefs, was the prince of Bhutnere, against whom Mahmood undertook his second expedition. The fort of Bhutnere, situated at the northern extremity of the Bikaneer desert, was taken after a siege of three days; and the prince, to avoid falling into the hands of the victors, fell upon his own sword. In the year 1005, Daood, governor of Mooltan, urged on by Anundpal, revolted. Mahmood again put his army in motion, and led it against the insti-

gator of the revolt; upon whose subjugation, Daood submitted, and engaged to pay a large tribute. In the year 1008, Mahmood determined to chastise Anundpal for his perfidy in the matter of Daood, and led his fourth expedition against the Hindoos. Anundpal having timely notice of his intentions, sent messages to all the neighbouring Hindoo sovereigns, to represent the necessity of a united effort to expel the Mahomedans from India. The kings of Oojein, Gwalior, Kalinjer, Kunouj, Delhi, and Ajmere assembled their forces, and marched to his assistance. Their united troops formed a larger army than had yet been assembled to dispute the field with the Moosulmans. It is said that on this occasion the women melted down their jewels for the support of the war. The Hindoo troops proceeded towards the Indus and encamped at Peshawar, to which point the Mahomedans advanced; and both armies continued in sight of each other for forty days. Mahmood at length commenced the attack with a body of archers, but they were driven back with such impetuosity by a band of Gukkurs,—a warlike tribe living between the Behut and the Indus, the ancestors of the modern Jats,—that five thousand Mahomedans were killed, and the event of the day was rendered doubtful; but the elephant which carried Anundpal, the Hindoo generalissimo, took fright and fled, which became the signal of disorder among the Hindoos, who dispersed in the utmost disorder, leaving twenty thousand slain on the field of battle.

The next year witnessed Mahmood's fifth crusade against India. Nagarkote, otherwise called Bheem,

not far from the celebrated natural curiosity, the Jwala Mookhi, or burning fountain, attracted the attention of the conqueror. It was renowned as much for its wealth as for its strength. The princes of India, confiding in its impregnable character, had deposited their treasure in it. It fell an easy prey to Mahmood, who despoiled it of all its riches, and returned laden with incredible booty to Ghizni, where he exhibited a magnificent festival, and displayed to his subjects the rich spoils he had won in India.

In the year 1011, Mahmood, having heard that Thaneshur, one of the most ancient and opulent shrines in India, was regarded with the same veneration by the Hindoos, in which Mecca was held by the Mahomedans, determined to plunder it. He demanded, according to treaty, a free passage for his troops from Anundpal, who is said to have entertained him and his army on the march. The Indian sovereign is farther stated to have deputed his brother to represent to the king, that Thaneshur was held sacred by the Hindoos; that if the religion of Mahmood required him to attack Hindooism, he had already performed his duty by the destruction of Nagarkote; and that if he would spare Thaneshur, Anundpal would willingly pay him the amount of its annual revenues. Mahmood's reply is a good index to the spirit which animated him: "The religion of the faithful," said he, "inculcates this precept, that in proportion as the tenets of the prophet are diffused, and his followers exert themselves in the subversion of idolatry, shall be their reward in heaven; and that it behoved him, with the assistance

of God, to root out idolatry from the soil of India. How then," said he, "can I spare Thaneshur?" This reply taught the Hindoos how little they had to expect from the Mahomedan. The king of Delhi summoned them therefore to defend their common faith at Thaneshur, but before they could assemble their troops, the shrine was taken and plundered by the Moosulmans; the idols were broken, and the most celebrated among them sent to Ghizni, to be trodden under foot by the faithful. Two hundred thousand captive Hindoos were at the same time carried into slavery, so that Ghizni wore the appearance of a Hindoo city, from the immense number of slaves with which it was filled.

For several years after the capture of Thaneshur, India appears to have enjoyed comparative repose; but in the year 1017, Mahmood assembled an army of a hundred thousand foot, and twenty thousand horse, and accompanied with twenty thousand Mahomedan crusaders, allured to his standard by the hope of plunder, again poured down on the plains of Hindoosthan. The first city which he captured is supposed to have been Meerut, which escaped plunder only by the payment of a heavy ransom. From thence he marched to Muhavan, which is considered to have been the capital of the Raja of Brindavun, who was defeated, and fled with his wife. Being hotly pursued, and seeing no means of escape, he plunged his sword into the bosom of his partner to save her from dishonour, and then put an end to his own existence. The Mahomedan troops next marched against Muttra, the birth place of Krishna. The

city was filled with temples, and the shrines blazed with jewels. Mahmood entered it sword in hand, demolished the idols, and melted down those which were composed of the precious metals. A few of the temples were spared either from the solidity of their construction, or because of their surpassing beauty. In a letter written from this city to the Governor of Ghizni, Mahmood said, "Here are a thousand edifices as firm as the creed of the faithful, most of them of marble, beside innumerable temples; nor is it likely that this city has attained its present condition but at the expense of many thousand denars; nor could such another be constructed under a period of two centuries." The testimony of Mahmood to the wealth and beauty of Muttra, when in the prime of its splendour, is of no little historical importance. Among the spoils found in it were five golden idols with eyes of rubies. On another image was found a sapphire of immense value; beside which were discovered a hundred images of silver, which loaded as many camels.

The king remained twenty-six days in Muttra, doing irreparable injury to the town; and then marched against Kunouj. There he beheld a city which, as the Mahomedan historians relate, lifted its head up to heaven. This city had for upwards of twenty centuries been the metropolis of Hindooism. It covered an area of thirty miles. The description of its magnificence almost exceeds belief. So great are the resources of its monarchs represented to have been, that in the march of their army, the van reached the ground, before those in the rear had

struck their tents. Its standing army is said to have consisted of 80,000 men in armour; 30,000 horse with quilted mail; 3,00,000 infantry; bowmen and soldiers with battle-axes 2,00,000; beside a cloud of warrior-bearing elephants. Some idea of its magnificence may be formed from the statement, that it contained 30,000 shops for the sale of *paun*, and 60,000 families of musicians. The king of this great city was Kowar Roy, who affected great state and importance; but the fate of the three great cities which had already fallen a prey to Mahmood, inclined him to submission, and he is said to have proceeded with his wife and children to the Mahomedan camp, and to have solicited the indulgence of the invader, which was granted. Mahmood remained only three days in this capital, and then proceeded on his way to Ghizni, laden with Hindoo captives, who became so cheap, that a Hindoo slave was valued at less than two Rupees. The plunder which he amassed in this expedition is estimated at fifty lakhs of Rupees, but it was probably much greater, as we have no means of estimating the value of the coinage in that age. It should be mentioned that Ferishta, on whose authority we generally rely, places the attack on Kunouj prior to that on Meerut and Muttra; but as these cities lay in the route of Mahmood, it is more reasonable to suppose that they were the first objects of attack, and that the easy submission of the king of Kunouj was occasioned by their fall. Ferishta was no great geographer, and we may easily suppose him to have erred in placing the attack on Kunouj prior to that

on the other cities, without impugning his general accuracy.

Mahmood, who had been enraptured with the magnificence of the cities of India, determined on his return to Ghizni, to adorn his own capital. He ordered a mosque to be built of granite and marble, the beauty of which struck every beholder with surprise. In the vicinity of it, he founded a museum of natural curiosities, and a library, which he filled with books in various languages. He had acquired a taste for architectural beauty from the view of the Hindoo edifices, and he aspired to make his own capital the rival of those he had conquered. The nobles caught the contagion of his example, and vied with each other in the splendour of their edifices; and this town, which a few years before was composed only of a few rude buildings, became one of the most splendid cities in Asia, and was adorned with every species of useful and ornamental architecture.

We pass over several subsequent years in the reign of Mahmood, which were crowded as usual with warlike expeditions, (one of which was undertaken against the King of Kalinjer, who had put to death the king of Kunouj for having submitted to the victor;) and we come at once to his last and most celebrated enterprise. In the year 1024 A. D. he left Ghizni with 30,000 horse, beside many volunteers, on an expedition against Somnath, situated near Diu, in the kingdom of Goozerat, and reached Mooltan in a month. He then traversed the sandy desert with the aid of twenty thousand camels, and

taking Ajmere in his way, sacked it. He arrived at length in the neighbourhood of Somnath, where he beheld a fortification established on a promontory, washed on three sides by the sea, the battlements of which were covered with a crowd of warriors. On his approach they put forth a herald to proclaim that their deity had drawn the infidels to that spot to destroy them at one blow, and to avenge the wrongs which the Hindoos had suffered from them. Here, according to the most credible accounts, was established one of the original Lingas of Shiva, which appear to have been planted in various parts of the country when the worship of that deity began to predominate. Another, as we have related, was established at Oojein, and was called Muha-Kal. At Somnath, Shiva was worshipped under the character of Swuyumbhoo, the self-existent.

The Mahomedans did not find the conquest of Somnath an easy matter. The defenders made a vigorous resistance; and the neighbouring princes assembled their troops, and fought their enemy under its walls. But Mahmood was eventually victorious. After the auxiliary chiefs had been defeated, and five thousand of the garrison had fallen, the brahmuns, despairing of any farther relief, abandoned the town, and taking to their vessels, fled to an island in the vicinity. Mahmood now entered Somnath, and approaching the temple beheld a stupendous edifice of stone, in which was a chamber supported by fifty-six lofty pillars. The idol sixteen feet in height, of which six feet were buried in the earth, was placed under a canopy, the roof of which

was supported by six columns set with jewels. The image was broken up, and fragments of it were ordered to be taken to Ghizni, to be cast before the great mosque, in token of the triumph of Mahomedanism; pieces were also ordered to be sent as trophies to Mecca and Medina. There is a story, which, however, lacks credibility, that when Mahmood ordered the image to be broken up, the brahmuns offered the most magnificent gifts to avert this act of sacrilege; and that Mahmood, turning a deaf ear upon their request, commanded the image to be demolished, and found in its body more wealth than the brahmuns had offered for its ransom.

Somnath was at this time one of the most wealthy and renowned shrines in India. We are told that at the period of an eclipse, from two to three hundred thousand pilgrims assembled at the temple; that it was endowed with the rents of two thousand villages; and that the image was daily bathed with the water of the Ganges, brought from the distance of a thousand miles. Two thousand brahmuns daily ministered as priests. Attached to the temple were five hundred dancing girls, and three hundred musicians; and three hundred barbers attended to shave the devotees. The chamber of the idol was illuminated by a single lamp, the light of which was reflected by the numerous jewels with which the place was studded. Mahmood stripped the temple of a greater quantity of wealth than was to be found at that time in any royal treasury. He is said to have been so struck with the beauty of the place, and the advantages of the situation, that he

proposed to make it the capital of his dominions; but was dissuaded by his chiefs, who represented that it would be found too distant from his western frontier, where the chief danger to his empire lay. Before quitting the country, he placed one Dabisleem on the throne; but no consistent etymology of this name can be found. He returned to Ghizni by way of Sinde, in the deserts of which his troops suffered great hardships. Five years subsequent to these events, this great conqueror breathed his last, in the year A. D. 1030, at the age of sixty-three.

The miseries which he inflicted on India were greater than those which the country had suffered from any preceding invader. The whole scheme of Hindoo administration in the north was disturbed; the noblest cities were plundered and burnt, and the fairest fields laid desolate; while the wretched inhabitants were carried by tens of thousands into captivity in a distant and foreign land: yet the Caliph of Bagdad, on hearing of his success against the idolaters, sent him a letter in which he styled him, "The Guardian of the state and of the faith." He patronized learning, though not to the extent which might have been expected from his wealth and power. In stature, he was of the middle size; in face, strongly marked with the small pox; in spirit, daring and determined; in disposition, vindictive and unforgiving; but he was possessed of that union of talents which goes to form the great man. He was exactly suited to take advantage of the times in which he lived to carve out a great empire for himself. He has been accused, and not

without reason, of having loved money for its own sake, rather than for its use. Two days before his death, he caused all the gold, silver and jewels of which he had plundered India, to be spread out before him, that he might feast his eyes with the sight, and having regarded them attentively for some time, burst into tears; but he made no distribution of his wealth among the poor and the deserving, though he knew that he must so soon cease to enjoy it. The next day he commanded all his army, infantry, cavalry, and elephants to be drawn out before him, and again shed tears at the prospect of leaving them. With the exception of the provinces lying along the eastern bank of the Indus, he made no permanent lodgement in the countries which he so frequently laid waste; but from his capital in the mountains beyond the Indus, he darted down from time to time, like an eagle from his eyry, on the rich plains of Hindoosthan, and despoiled them of whatever was deemed valuable. His father Subuktugeen had bequeathed to him the provinces of Ghizni, Cabul, Balk, and part of Candahar; but such was the rapidity and the extent of his conquests, that in the space of thirty years he extended his dominions from the Persian gulf to the sea of Aral; and from the mountains of Curdistan to the Sutlege. With this mighty empire at his command, he considered it his highest glory to be known as the 'image breaker.'

CHAP. VIII.

MASOOD SUCCEEDS TO THE EMPIRE—INROADS OF THE SELJOOKS—TOGRUL BEG—WORSHIP OF SHIVA EXTENDED TO THE DECCAN—SHREE CHUNDRA DEVA ESTABLISHES THE RATHORE KINGDOM OF KUNOUJ—MADOOD ASCENDS THE THRONE—THE HINDOOS RECOVER THEIR POWER—REIGNS OF IBRAHIM AND MUSAOOD—RISE OF THE GHORY FAMILY—EXTINCTION OF THAT OF MAHMOOD OF GHIZNI.

Mahmood left two sons, twins; each of whom considered his claim legitimate. Mahomed, the eldest, was mild, affectionate, and, though soft in his disposition, had won his father's affections. To him therefore the great empire of Ghizni, contrary to every dictate of prudence, was bequeathed. His brother Masood, had more of the fire and energy of his father; who appears to have foreseen the distractions which ensued on his death, and to have attempted to provide against them, by allotting the government of Mavur ul nere to Mahomed, with Jurjan, in the ancient Hyrcania, south-east of the Caspian, for his capital, while he sent Masood to rule the most westerly section of his dominions. Mahomed had no sooner ascended the throne, than Masood wrote to him to say, that he had no intention to dispute the possession of the empire; but he hoped that the three provinces which he had acquired with his own sword, might be left to him; and that his name might be read in the *khootba*. To this, however, Mahomed would not consent;

and his brother, who had the hearts of the people and of the nobles with him, marched an army towards Ghizni, not far from which, at a place called Tekiabad, the two parties came to a pitched battle. Masood was victorious; and his elder brother was deprived of his sight.

Masood ascended the throne in the same year in which his father died; but the promise of his youth was not realized by his subsequent conduct. The empire gradually diminished under his administration. The pastoral tribe of the Turkmans, usually denominated the Seljooks, hung upon the western provinces, and lost no opportunity of attacking them. The inroads of these restless foes, which were continued without interruption till a portion of the Ghaznevide territories was severed from the empire and bestowed on them, proved advantageous to the natives of India, in as much as they drew off the attention of the emperor from schemes of plunder and conquest in the east. In the year 1033, Masood proceeded to India and subdued Cashmere. The next year he was again occupied with the expulsion of the Seljooks in the west, and despatched against them Jey-sen, the commander of his Indian troops. This fact shews that even at this early period, the Mahomedans had begun to enlist Hindoo troops in their service; and that the Hindoos made no scruple of crossing the Indus to fight the battles of their conquerors. In the year 1036 Masood determined to renew his attack on Hindoosthan, contrary to the advice of his wisest councillors, who represented to him that the whole strength of the

empire was required to repel the advance of the Seljooks. He besieged and took the strong fort of Hansi, sixty miles west of the Jumna, levelled the temples with the ground, and carried off the wealth contained in them. On his return, he constituted his son governor of Mooltan; which appears now to have been permanently annexed to the Ghaznevide empire. During his absence, the power of his enemies, the Seljooks, had greatly increased; and as his nobles observed, though once they were ants, they had now become adders. Musaood was constrained to march against them, in the depth of winter, into Mavur ul nere; where he fought several battles, and was at length defeated. Togrul Beg, the Seljook, pursued him to Ghizni, which he took, and plundering the king's stables, sacked part of the town. In the hope of preventing these disastrous inroads, Musaood offered them a settlement in his dominions, to which they agreed, but took the first opportunity to renew their incursions. Finding himself unable to cope with them, Musaood determined to withdraw into India, with the hope of raising new troops. Collecting all his wealth from different forts, he placed it on camels, and marched towards Lahore; and in this hour of adversity, sent for his brother Mahomed, whom he had deprived of sight nine years before. When he had reached the banks of the Indus, his own troops began to plunder the treasure; and fearing his displeasure, proceeded to proclaim his brother king. The two brothers now exchanged situations. Mahomed from a prison was elevated to the throne, and Musaood

from a throne was consigned to a dungeon, where he was assassinated A. D. 1040, after a reign of ten years.

It was about this time that the worship of Shiva was extended to the Deccan. A little time prior to the sack of Somnath, the Solanki family had effected the entire conquest of Goozerat and Kandesh. Another branch of the family conquered large territories in the Deccan; and it was under the reign of one of this latter line of princes, that Chenna Vesuva, a votary of Shiva, made many disciples, and expelling in a great measure the Jain religion from the Deccan, established in its stead the worship of this god, or of the Lingayats, as his followers are called. The prince of the country, endeavouring to stem the torrent of this new heresy, was put to death by the enraged converts.

We have already mentioned that the king of Kunouj, adopting the course which prudence dictated, had submitted to Mahmood of Ghizni. This drew on him the hatred of the surrounding chiefs, who attacked him, and put him to death as unworthy of the Hindoo name. He is supposed to have been the last prince of the Korah family. It was to revenge the death of this sovereign, that Mahmood entered on his ninth expedition into India. The throne of Kunouj being thus vacant, an opening was made for any adventurer who chose to covet it. A candidate at length appeared in the person of Shree Chundra-deva, who six years prior to the expulsion of the Jain creed from the Deccan, "conquered by his own arm the unequalled kingdom of Kunouj."

He claimed descent from the solar race; and there is every reason to believe that the establishment of the Rathores upon the throne of Kunouj is to be dated from his reign, and not from an earlier period. It was about this time also, that the state of Warangole in the Deccan, which subsequently made so conspicuous a figure in the Mahomedan history of the South, was established by a branch of the Solanki family.

To return to the Moosulman history: Madood, the son of Musaood, who was governor of Balk, no sooner heard of his father's assassination, than he immediately marched to Ghizni, where the people saluted him king. Soon after he fought a battle with the sons of the blind Mahomed, in which he was victorious. The only rival now left to him was his own brother Madood, who resolved to support his pretensions to the throne by the sword. An engagement ensued between the brothers, which ended in favour of Madood. His brother was soon after found dead in his bed. These internal dissensions, combined with the growing power of the Seljooks in the west, gave fresh heart to the Hindoos, who, as the Mahomedan historian observes, like foxes dared not formerly to creep from their holes, but now put on the aspect of lions. A numerous force was collected under the king of Delhi; Hansi, Thaneshur, and other towns were re-taken, and Nagrakote fell into his hands after a siege of four months. The temples were re-built; new idols were set up in the room of those which the Mahomedans had destroyed, and through the contrivance of the brahmuns,

regained their ancient reputation. Thousands assembled from every direction to adore them; princes poured in their offerings, and the wealth of the shrines became as great as before the Moosulmans despoiled them. Emboldened by success, the Hindoos proceeded to besiege Lahore, the Indian capital of the Mahomedan possessions. It sustained a siege of seven months; but the Hindoos were eventually driven off by a vigorous sally of the besieged. They appear to have retained possession of the country they had recovered throughout the reign of Madood, which extended to nine years, and closed in the year 1049.

During the nine succeeding years four kings in succession enjoyed the crown of Ghizni, whose names need not be drawn from oblivion. In the year 1058 Sultan Ibrahim ascended the throne. He is represented as a prince of great temperance and learning, and a very rigid follower of the tenets of the prophet. He is said to have repeatedly transcribed the Koran with his own pen, and to have deposited these beautiful specimens of caligraphy, more worthy of a clerk than of a king, in the libraries of Mecca and Medina. The Seljook Turkomans, the inveterate foes of his family, having repeated their incursions, he engaged to cede to them in perpetual sovereignty all the territories they had conquered, on condition that they should cease from farther encroachments: and they appear to have adhered to their engagements. Freed from these formidable foes on the west, he prepared to lead his army into the east, to curb the growing

spirit of the Hindoos. He is said to have penetrated farther into the country than any of his predecessors, and to have carried off more than a hundred thousand prisoners to Ghizni. His reign is said to have extended to forty years, and to have terminated in the year 1098 A. D.

Ibrahim was succeeded by his son Musaood, a mild and benevolent prince, whose reign of sixteen years was distinguished by no domestic feuds or foreign invasions. He bequeathed his throne to his son Arslan, who began his reign by confining in prison all his brethren except Byram, who fled to his maternal uncle, Sunjur, the Seljook Turkoman, and claimed his interference, which was readily granted. An army of Seljooks marched to Ghizni and expelled Arslan, who however returned and anew contested and recovered the throne, but was at length slain after a reign of three years. Byram, now undisputed master of the throne, governed the empire with wisdom and moderation, and extended a very liberal patronage to the learned. His reign was prolonged to thirty-five years. Towards the close of it he was involved in feuds with the powerful family of Ghore, destined at no distant period to extinguish the imperial family of Ghizni, and to usurp their dominions. Kootub-ood-deen Mahomed Ghory had married the king's daughter, but was for some offence publicly executed. Sief-ood-deen, his brother, marched to revenge his death, and expelling Byram, took possession of Ghizni. He failed however to conciliate the inhabitants, who longed for their former sovereign. Byram availing

himself of this disposition, suddenly appeared before Ghizni, seized the usurper, and after having caused him to be led round the city on a bullock with his forehead blackened, struck off his head. Alla-ood-deen, his brother, on hearing of this event, marched a powerful army towards the city, breathing revenge. A long and bloody conflict ensued; Byram was totally defeated, and fled to Hindoosthan, where he sunk under his misfortunes and died, in the year 1152.

The Ghizni family being thus despoiled of their dominions west of the Indus, Khoosro, the son of Byram, marched to Lahore, which he was obliged to make the capital of his empire. The Indian provinces were all that now remained to the descendants of Mahmood of his extensive empire. Meanwhile Alla-ood-deen entered Ghizni, and for seven days gave up his great city to plunder. The most venerable and learned men were carried to Feroze-khoh, the head quarters of the Ghore family and butchered. The devastations of this monarch were carried to such a pitch, that he was called, not without reason, the Incendiary of the world. Khoosro dying at Lahore after a reign of seven years, his son Khoosro Mullik ascended the throne, and established his authority over all the dominions in India which had ever belonged to his family. The star of Ghizni had however passed the meridian, and was rapidly setting. Alla-ood-deen was assisted by his brother Mahomed Ghory, who not content with the kingdom of Ghizni, was determined to annex the Indian provinces to the empire. In the

year 1180, he marched to Lahore, but unable to capture it, was obliged to conclude a treaty with Khoosro Mullik. Four years after, the treaty was said to have been violated, and Mahomed a second time invested the Indian capital, but was again disappointed. Some time after he made a third attempt, and succeeded, but only by an act of the basest treachery. He made proposals of accommodation to Khoosro, and to convince him of his sincerity, sent forward his son whom he had taken as a hostage on the conclusion of the first treaty. The aged monarch hastened out of the city to embrace his son. Mahomed Ghory made a rapid and circuitous march with twenty thousand horse, and suddenly surrounded the camp of Khoosro, who, seeing no means of escape, threw himself on the mercy of his enemy. Mahomed demanded the instant possession of Lahore, which was given up; and thus the empire passed from the family of Ghizni to that of Ghore, A. D. 1189.

CHAP. IX.

RAJAS OF BENARES—THE RATHORES OF KUNOUJ—THE TUARS OF DELHI—INTERNAL FEUDS—ARROGANCE OF JEY-CHUNDRA—PRITHI-RAJ, THE LAST KING OF DELHI—BHOJ RAJA—THE FAMILY OF MAHOMED GHORY—HIS INVASION OF INDIA—BATTLE OF THE CAGGAR—CONQUEST OF KUNOUJ AND GOOZERAT—DEATH OF MAHOMED.

Before we enter on the history and exploits of Mahomed Ghory, the founder of the second Maho-

medan dynasty in India, who proved a far more fatal foe to the Hindoos than Mahmood of Ghizni, it appears necessary to give a brief outline of the history of the Hindoos, during the latter period of the Ghaznevide empire.

According to records, apparently authentic, it would appear that the sovereigns of Kunouj were not the most powerful sovereigns in the Gangetic provinces, in the age immediately preceding that of Mahomed Ghory. The kings of Benares who bore the patronymic of Pal, are represented as having enjoyed the most extensive authority. Strange to say, they were of the Boodhist religion. Bhoopal, the first of the family, was succeeded by Rajapal A. D. 1070, whose son Soorujpal extended his dominions to Orissa. The family became extinct a little before the irruption of Mahomed Ghory, and its dominions were seized by the neighbouring princes. Lukshmun Singh, the last king of Bengal, acquired Behar and Gour, while another portion was seized by the Raja of Kunouj, who having now no rival, was led away by his pride to a course of conduct which occasioned the extinction of his family and his empire.

We stated in a previous chapter that the last of the Korah family of Kunouj had been put to death for his submission to the Mahomedans, and that Chundra-deva acquired the kingdom and established the Rathore dynasty of Kunouj. Five princes of this family sat on the throne, between Chundra-deva, the first, and Jey-chundra, the last of his line.

We have likewise mentioned that the Tuar family seized upon the long vacated throne of Delhi in the ninth century, and acquired so extensive an authority as to be generally considered the paramount power in the north. Anungpal, the grandfather of the last prince, had two daughters, one of whom was married to Someswar, the subordinate Chohan king of Ajmere; the other to the Rathore prince of Kunouj. The Chohans had always supported the kings of Delhi when pressed by the kings of Kunouj; and Someswar having now married the favourite daughter, his son Prithi-raj was adopted to succeed his grandfather on the throne of Delhi. At the age of eight years he was proclaimed sovereign. The king of Kunouj, whose dominions and whose importance had been increased by the extinction of the royal family of Benares, refused to acknowledge the paramount superiority of the young king of Delhi, and was upheld in this act by the Raja of Goozerat, who had generally sided with Kunouj in all its quarrels with Delhi; chiefly perhaps because Delhi was succoured by the Chohan. Thus at the period when Mahomed the Ghorian was preparing to root out the Hindoo name from the north of India, its princes, instead of uniting for the defence of their common faith and independence, were either secretly alienated from each other, or engaged in open hostility. Upper Hindoosthan was divided into two irreconcilable parties; one of which comprised Goozerat and Kunouj; the other Delhi, the Chohan of Ajmere, and the Raja of Chittore. By these feuds they fell a prey to the common foe.

And thus has it been in India from time immemorial; the Hindoos having no confidence in each other, have never been able to unite in the defence of their general interests. The same spirit of mistrust which aided the conquest of India by the Moosulmans is at the present moment in full vigour in the country; and we hazard little in the assertion that on this very account India has not the power to resist or to subvert the dominion of a foreign foe. Mutual confidence is the cement of national independence; and while this is wanting, India must continue in a state of political subjection.

It has been asserted by some historians that Jey-chundra, the last king of Kunouj, out of hatred to the King of Delhi invited Mahomed Ghory to invade India; but the evidence of this act of treachery is not sufficient to entitle it to credit. Jey-chundra, however, assumed the honour of Lord paramount of India, and to sustain this character determined to perform the magnificent sacrifice of the horse. It is an ancient remark, that this sacrifice, whether consummated or not, has ever been followed by a train of misfortunes. Dushurutha, the king of Uyodhya, who succeeded in performing it, was soon after deprived of his son Rama, who was obliged to retire into the forest, and there lost his wife. Yoodistheer, who aspired to this proud pre-eminence, was constrained to resign his kingdom and to wander as an exile through India for many years, and Jey-chundra, the last Hindoo sovereign who attempted the sacrifice, was soon after deprived of his life and kingdom.

When the sacrifice of the horse was announced by the King of Kunouj, the other sovereigns of Northern India hastened to pay their homage to him; but Prithiraj, the first and the last Chohan king of Delhi, refused to acknowledge the superiority of his rival; and was well supported in this opposition by the Raja of Chittore. In this gorgeous sacrifice, it is necessary that every office, however mean, should be performed by royal hands. As the King of Delhi refused to appear in person, a golden effigy of him was made to supply his place, and was planted at the door in order to represent him in the menial office of porter. At this great ceremony, the King of Kunouj had determined, that in conformity with the ancient usage of the country, his daughter should select her own bridegroom from among the assembled chivalry of India. Prithi-raj of Delhi, who was a prince of the most adventurous character, and delighted in daring enterprises, is said to have appeared at the Court of Kunouj, though whether at this, or at a subsequent period does not appear, to have captivated the heart of the King's daughter, and bore her off in triumph. In such idle foolery did the princes of India squander their time, while Mahomed Ghory was at their gates, breathing vengeance against the Hindoos.

Before we describe this formidable Mahomedan invasion, we pause for a moment to record the civil virtues of Bhoj Raja, the last truly great Hindoo sovereign of India. He was of the race of the Prumuras, who still continued to reign at Oojein and Dharanugur, though with little of their original

splendour. Sindhoo, the chief of this contracted kingdom, who had no male issue, found a young child in a clump of Munja trees, and adopted him under the name of Munja. He determined to inform Munja in a private apartment of his having adopted him into the family of the Prumuras; but his young wife, who was concealed in the chamber, overheard the conversation; and Munja, to prevent her revealing it, cut off her head, saying, that nothing was safe which had been heard by six ears. A son was after this born to Sindhoo, who was called Sindula. Munja was soon after crowned, and Sindhoo recommending his son Sindula to his care, retired into the Deccan; but the monster, deaf to the claims of gratitude, put out his eyes. Bhoj was the son of Sindula, and the astrologers had declared that he would succeed to the throne. This was sufficient to inflame the jealousy of Munja, who ordered him to be put to death; but his orders were clandestinely evaded. Soon after, he was filled with the most poignant remorse for his supposed crime, but it was exchanged for a corresponding joy on learning that the youth had not been massacred. He now abandoned the throne of Dhara to Bhoj, and retired to the Deccan with a large army, determined to create a new kingdom for himself; he was however defeated, and subjected to the most cruel tortures. Bhoj having ascended the throne of his ancestors, rendered his reign illustrious by the encouragement of learning. His Court soon rivalled in literary splendour that of the illustrious Vikramaditya, from whom he is, not improbably,

supposed to have descended. The learned from all parts of India crowded to his palace, where they were treated with royal magnificence. The poets have immortalized his reign, and his memory is embalmed in the recollection of posterity. The name of Bhoj is as familiar to the literati of the present age as that of Rama and Yoodistheer, though they are ignorant of the fact that he reigned only seven hundred years ago, and was the last Hindoo monarch who was distinguished as the patron of letters.

We now turn to the family of Mahomed the Ghorian, the founder of the second Mahomedan dynasty in India, who broke the sceptre of the Hindoo monarchs of the north, and trampled their crowns in the dust. The flattery of Mahomedan poets and historians has assigned an ancient and honourable lineage to this family; but, it appears from the most authentic statements that Eiz-ood-deen Hoossein was the real founder of its greatness. He entered the service of Musaood, king of Ghizni, and so effectually acquired his favour as to obtain the principality of Ghore, with the hand of one of his daughters, by whom he had seven sons, who were usually styled the seven stars. Two of them became the founders of royal dynasties. One of these, Kootub-ood-deen after espousing the daughter of Byram, the emperor of Ghizni, assumed the dignity of a sovereign, and made Feroze-khoh his capital. He was put to death by Byram; and it was this deed which led to those feuds between the families of Ghore and Ghizni, which ended in the destruction of the latter. Eiz-ood-deen was the father of Kootub-ood-deen,

who having succeeded to the throne both of Ghizni and Ghore, appointed his younger brother Mahmood, his general; and it is a circumstance worthy of special notice, that in this age of violence, Mahmood, though victorious in all his enterprises, continued firm in his allegiance to his imbecile brother to the day of his death, for a period of twenty-nine years.

Mahmood Ghore, after the capture of the last of the Ghaznevides, Sultan Khoosro Mullik, prepared in the year 1191 to march into Hindoosthan. And now commenced that storm of desolation, which swept the Hindoo monarchs of Hindoosthan from their thrones, and ended in seating a Moosulman dynasty on the throne of Delhi. The reader will have remarked that the successors of Mahomed of Ghizni, who were in general weak and unambitious, contented themselves with the frontier provinces of Mooltan and Lahore, which the founder of the dynasty had wrested from the Hindoos; and that though they made occasional irruptions into the provinces bordering on the Ganges, they added no Indian province to their empire. The Hindoo sovereigns retained their thrones, paying tribute when pressed by the arms of the Mahomedans; and recovering their strength as the power of the emperors of Ghizni became weaker and weaker. At the period when the Ghaznevide empire sunk under the ascendancy of Ghore, no trace could be discovered of the Mahomedan invasion of India, save in the alienation of the provinces which lay near the Indus, which the Hindoos were never able to recover. The ravages committed by the Moosulmans had been re-

paired; population was renewed; the country was again filled with wealth and idols, and the Hindoo sovereigns were engaged as they had been from time immemorial, in mutual hostility. But a new and more destructive enemy even than the redoubted Mahmood was preparing to take the field, with the determination of extirpating all the royal Hindoo races in the North.

The king of Delhi, the unthinking, yet heroic Prithi-raj, had already wasted his strength in fruitless struggles with the house of Kunouj. Of one hundred and eight military chiefs, he had lost sixty-four in these unnatural feuds. Yet when Mahmood in his first expedition in 1191 had taken Bitunda, and subsequently returned to his paternal dominions, Prithi-raj collected all his own forces and those of his auxiliaries, amounting, it is said, to two hundred thousand horse, and marched to retake it. Mahomed, on hearing of the march, put himself at the head of his army, and proceeded to relieve the town. At a place called Tiroury, fourteen miles from Thaneshur, the two armies came in sight of each other and engaged. Mahomed, after performing prodigies of valour, found himself deserted by his troops, and was at length borne off the field. On his return to Ghore, he disgraced all the officers by whose cowardice he had lost the field. The Hindoos continued their march to Bitunda, which fell, after a siege of a twelvemonth.

After his victory, Prithi-raj is represented to have neglected the care of his kingdom, and resigned himself to sloth, and to the allurements of his

haram. Far different was the conduct of Mahomed his enemy. He pondered over his late misfortune, and, as he himself stated to one of his friends, "neither slumbered in ease, nor waked but in sorrow and anxiety, determined to recover his lost honour from these idolaters or perish in the attempt." Having at length recruited his army, and at the earnest entreaty of a holy personage, restored the disgraced chiefs to their commands, he put himself at the head of 20,000 chosen horse, collected from the most ferocious tribes of Scythia, and crossed the Indus. His first step was to send an envoy to Prithi-raj to summon him to embrace the faith of Mahomed, or to stand the consequences. Prithi-raj returned a haughty answer; but he was so immersed in debauchery that but for the exertions of his brother-in-law, the king of Chittore, he would probably have been surprized by the Mahomedan forces, who rolled down like an impetuous torrent on the plains of Hindoosthan. Samarsi, of Chittore, one of the bravest captains of the age, marched out of his capital to the aid of Delhi with 3,000 of his best troops, few of whom were destined to return. The kings of Goozerat and Kunouj, the two most potent sovereigns in the North, remained unconcerned spectators of the struggle, and left the Delhi king, to whom they bore the strongest animosity, to stand unaided, the brunt of this invasion; never dreaming, that after the fall of Delhi there would remain no barrier between the invader and their dominions. Notwithstanding their desertion of, what might be deemed, the common cause, no fewer

than a hundred and fifty chiefs rallied round the standard of Delhi, and the troops which were on this occasion brought into the field were said, "upon the lowest and most moderate computation to amount to 300,000 horse, 3,000 elephants, beside a large body of infantry. The combined sovereigns sent Mahomed an insulting message, offering him the privilege of marching back unmolested, if he chose. Mahomed returned a humble answer, stating that he was only his brother's lieutenant, and that with their permission he would send to learn his pleasure. This reply filled the Hindoos with a foolish confidence; and they spent the night in revelry. The Caggar flowed between the armies. Mahomed taking advantage of their security crossed it with his army during the night; and the next morning, before the enemy had recovered from their debauch, began the attack. He poured in squadron after squadron upon the vast host of the Hindoos, and towards the close of the day when their strength was exhausted, put himself at the head of the reserve, which had not been engaged, and carried every thing before him. The Hindoos were routed and fled. The King of Chittore fighting bravely at the head of his Rajpoots, was slain. The King of Delhi fell into the hands of the enemy, who obtained immense wealth in the Hindoo camp. On the news of this defeat, the chief towns submitted to the Mahomedans. Mahomed marched in person to Chittore, and capturing it, put many thousands of its inhabitants to death. He proceeded soon after to invest Delhi, but was persuaded to spare it on the submis-

sion of its monarch, the son of the late king, who had been raised to the throne on his death. Leaving his favourite general Kootub-ood-deen, who had formerly been his slave, in the neighbourhood of the city with a very large detachment, he himself hastened to Ghizni, plundering in his march every place of note. Kootub-ood-deen, who had much of his master's spirit and talent, soon after took the city of Meerut, and subsequently the capital itself, which he made the seat of his government. This gave rise to the saying that the Mahomedan throne of Delhi was established by a slave. Thus was the Hindoo kingdom of Delhi finally extinguished.

The kings of Kunouj and Goozerat, who had looked on with malicious delight while Mahomed was subverting the throne of their adversary the king of Delhi, were destined soon to feel the weight of his arms. Mahomed did not long remain at Ghizni, but recruiting his army, again crossed the Indus, and marched against Jey-chundra, the last king of Kunouj. A battle was fought on a spot between Chundwar and Etaya, in which the Hindoo monarch was defeated, and perished by an arrow from the bow of Kootub-ood-deen. The slaughter of the Hindoos was prodigious. Of the seven hundred elephants which the king brought against the Mahomedans, ninety were taken, and among these was a white elephant, which leads to the conjecture that the kings of Kunouj were also at that time of the Boodhist persuasion. Mahomed pursuing his victorious career took the fort of Asni, where the king's treasure was deposited, and passing on to Benares,

sacked the city and destroyed a thousand temples. One historian relates that the Mahomedan arms were on this occasion carried to the borders of China, but the fact wants corroboration. After having completely destroyed the Hindoo power in the Gangetic provinces, Mahomed returned to his capital beyond the Indus laden with plunder. Of all the powerful monarchs in the north, the Raja of Nerhwalla, the capital of Goozerat, alone remained, and against him Kootub-ood-deen proceeded the next year, and plundering the country in every direction, reduced it to submission. Thus in the short space of three years was the power of the Hindoo sovereigns in Northern Hindoosthan completely broken, and from that day to this they have never recovered their authority. The few forts which remained after the subjugation of the capital of Delhi, fell one by one into the hands of the active Kootub-ood-deen.

The dying struggles of the Hindoo monarchs have been celebrated in the noblest strains of poetry by the bard Chand, in a work of the same size as the Muhabharut, to which it also bears a striking resemblance in its heart-stirring details, and its far-diffused renown. Chand is at once the great epic poet and the royal genealogist of Rajpoothana. In his stanzas the thirty-six tribes of the Rajpoot race love to trace, even at the present day, the martial deeds of their ancestors who "drank of the wave of battle when the cloud of war rolled down from the heights of the Himachul."

Soon after, Mahomed hearing of the death of his

brother, repaired to Ghizni, where he was crowned in due form; but did not long enjoy the sceptre. He subsequently attempted to extend his territories to the west, but was defeated and obliged to fly. The Gukkurs, a warlike and savage tribe, living on the banks of the Nilab, had long practised such cruelties on the Mahomedans as greatly to interrupt the communication between Peshawar and India. Mahomed attacked them with his wonted energy, and obliged them not only to submit, but to embrace the Mahomedan faith. But as he was marching back to Ghizni, he was put to death by two of this tribe, while resposing in his tent. He reigned thirty-two years; twenty-nine in the name of his brother, and three in his own. The treasure which he left behind him was incredibly great; its value may be judged of, from the circumstance that in diamonds alone he is said to have possessed the weight of five maunds. This treasure was the accumulation of nine expeditions into India, in which he despoiled the country of all the wealth he could seize.

CHAP. X.

THE CONQUESTS OF JENGHIS KHAN—KOOTUB-OOD-DEEN, EMPEROR OF DELHI—CONQUEST OF BENGAL BY BUKHTIYAR KHILIJY—HIS EXPEDITION TO ASSAM—DEFEAT AND DEATH—ALTUMSH—SULTANA REZIA—NAZIR-OOD-DEEN—BALIN—KEI KOBAD—EXTINCTION OF THE DYNASTY.

It was towards the close of the reign of Mahomed

Ghory that Jenghis Khan laid the foundation of the Mogul empire. The spacious highlands which lie between the Caspian Sea, and China and Siberia, the ancient seat of the Huns and the Turks, were inhabited by various tribes of warlike shepherds who possessed no fixed abode. When their numbers increased beyond their means of subsistence, they poured down upon the south sword in hand, and driving the inhabitants before them, took possession of their lands. The south had experienced several inroads of this description, before that of Jenghis Khan, which spread desolation from the centre of Europe to the eastern limits of Asia. The father of Jenghis reigned over thirteen of these pastoral tribes, which numbered about forty thousand individuals. At the age of forty, Jenghis had established his dominion over the surrounding tribes, and prepared to extend his sway over more distant nations. In a general convention which was held of the Moguls, he was seated on a *felt*, which was long after preserved and esteemed a sacred relic, and was proclaimed the great Khan or Emperor of the Moguls and Tartars. He had received no education whatever; he was unable even to read and write, and the greater part of his tribe was in the same state of ignorance. It was by his innate genius, and the greatness of his mind, aided by the valour of his followers, that he was enabled to make so deep an impression on human affairs.

Having reduced all the tribes of his native deserts to submission, he became lord of all the pastoral tribes of the north, which included many millions

of shepherds and soldiers, who breathed the same ardour which animated their leader, and were impatient to rush upon the softer and more wealthy nations of the south. They burst with great impetuosity on China, crossed the great wall, stormed ninety cities, and compelled the Emperor to retire to the south of the yellow river, and to yield up the northern provinces to Jenghis Khan. In the west the dominion of Jenghis touched those of Mahomed, the Sultan of Karizme, whose territories stretched from the Persian gulf to the Indus. With this prince, the greatest among the Mahomedans of that age, the Mogul was anxious to remain on terms of friendship; but Mahomed put to death three of his embassadors, and the insult could not be overlooked. Accompanied with seven hundred thousand followers, Jenghis rolled down like a mighty torrent on the empire of Karizme, and was met by an army of four hundred thousand men. In the first battle, a hundred and sixty thousand Karizmian troops were slain, and Mahomed finding it impossible to cope with the Moguls in the field, distributed his soldiers among the cities which he thought might make a steady resistance. Ten of the first towns however fell into the hands of the victors; and the great Emperor of Karizme, driven from field and fort, perished without an attendant in a desert island of the Caspian sea. From that sea to the Indus, through an extent of more than a thousand miles, the whole country was laid waste by the ferocious invaders, and the five centuries which have since elapsed have scarcely sufficed to repair that

desolation. The son of Mahomed of Karizme, the heroic Jelal-ood-deen, fought the Moguls at every stage, and repeatedly checked their progress, but to arrest it was beyond his power. Retreating before them by slow degrees, he reached the banks of the Indus, into which he sprung with his horse, attended by a few followers, in the hope of finding a refuge in India; but in that hope he was disappointed. The troops of Jenghis Khan, laden with spoil, longed for the enjoyments of their native plains; and their commander, promising to return and rebuild the cities he had destroyed, led his army across the Jihoon and the Sihoon. There he was joined by two of his generals whom he had despatched to subdue the western division of Persia, and who not only met with complete success, but marched victoriously round the shores of the Caspian sea, an enterprise never attempted before or since. Jenghis retired to his native land, and exhorting his sons with his last breath to complete the conquest of China, expired, A. D. 1227. We have dwelt thus upon the progress of this mighty conqueror, because, though he did not invade the soil of India, he completely changed the face of affairs in the countries west of the Indus, where the Moguls from this time obtained a predominance which very materially affected the politics of India. The unrivalled successes of his descendants belong rather to the page of general history than to that of India. It may be sufficient therefore to remark that they constantly hovered over its frontiers, and lost no opportunity of invading it; but it was not till three

hundred years, wanting just one year, that the Moguls under the command of Sultan Baber, obtained possession of the empire of Hindoosthan.

Mahomed Ghory having no son, trained up the most promising youths among his slaves, whom he raised according to their abilities, to posts of dignity. Among the most celebrated of these was Kootub-ood-deen Eibuk, who founded the first Mahomedan kingdom of India. He accompanied Mahomed, as we have related, in his expedition across the Indus, and as a reward for his courage and talent, was left in command of the army in the neighbourhood of Delhi, when Mahomed returned to his own capital. Delhi soon after fell into his hands, and became the seat of his vice-royalty. He prosecuted his master's designs against the liberties of the Hindoos with such zeal, that the subversion of Hindoo power is more to be attributed to his steady and incessant attacks than to the bold irruption of Mahomed. Though possessed of great power, with a victorious army at his command, and far distant from the eye of his sovereign, he remained firm in his allegiance, waiting doubtless for the fit opportunity which should raise him to independence.

The establishment of a Mahomedan government in India, in the capital of its ancient sovereigns, naturally led to ideas of more enlarged conquest. Kootub, to whom the execution of these designs was committed, had no sooner reduced the northern powers in Hindoosthan, than he despatched Bukhtiyar Khilijy with an army to subdue Behar. Bukhtiyar had been purchased as a slave by Kootub, and

notwithstanding his personal deformity, rose in his master's service by the display of his genius. He proceeded with troops to Behar in 1199, sacked the capital, subdued the country, and within two years returned laden with plunder to his master at Delhi. The honour he had acquired raised him enemies, who contrived to alienate the mind of Kootub from him. It happened one day in open durbar, that the conversation turned on the conquest of Behar, when the envious courtiers advised that the courage of the conqueror should be tried in single combat with an elephant. Kootub, already jealous of his general, agreed to the proposal, and a fierce elephant was brought out, and urged against the hero; who dexterously avoiding the first charge of the animal, struck him on his trunk with such force that he roared aloud and fled. The enemies of Bukhtiyar were confounded at the issue of the combat, which served to raise him still higher in the esteem of Kootub, who re-appointed him to the government of Behar, with directions to attempt the conquest of Bengal.

Bengal had been for a long period under the government of a dynasty of Vydyas, of the medical tribe, who gave rise to an era, which continued in vogue several hundred years after their fall, till it was abolished by Akbar. The throne was at this time occupied by Lukhmun Sen, the last Hindoo monarch of the country, then eighty years of age. He was the posthumous child of his father, and the native historians relate that his birth was delayed on some astrological prediction of the brahmuns, by

measures which occasioned the death of his mother. The infant was placed on the throne as soon as born, and remarkable as his reign was for its length, it was still more distinguished by the clemency, liberality, and justice he displayed. He usually held his court at Nuddea, but appears to have enlarged his dominions in the north on the decay of the royal house of Benares, and to have occasionally made the ancient city of Gour, or Lukhnouty, his residence.

The intentions of Bukhtiyar could not of course be concealed from the Court at Nuddea; and the brahmuns are represented as having approached the king and informed him that their ancient books contained a prophecy that Bengal was to be subdued by the Turks; and that they were convinced that the appointed hour had arrived. They advised him therefore—not to marshal his forces, and meet the enemy, but—to retreat to some distant and secure part of his dominions. The king, enfeebled by age, refused to take their advice; but the nobles and chief men sent away their families and property to the province of Orissa.

Perhaps there is no event in the history of India so disgraceful to the conquered as the subjugation of Bengal by the Mahomedans. We have already seen that the King of Delhi met the foe with the bravest of his troops, and lost his freedom and his empire, after the field had been covered with the bodies of his soldiers. The King of Kunouj fell bravely in the field defending his liberty. Chittore and Goozerat did not part with their independence till after the most heroic struggles; but Bengal fell

without striking a blow. Though Bukhtiyar had been hovering for two years on the frontiers of the country, no preparation was made to resist him. He marched with his troops to Nuddea without meeting an enemy; and leaving his army at some little distance, entered the city with only seventeen soldiers, and began to put the royal attendants to the sword. The King, who was at dinner, alarmed by the cries of the people, and hearing that the enemy was at his gates, fled by a private door, and getting on board a small boat, rowed with the utmost speed down the river, and stopped not till he had reached Juggunnath in Orissa. And thus ended the Independent Hindoo kingdom of Bengal.

Bukhtiyar entering Nuddea, gave the city to be plundered by his soldiers, and then proceeded without delay to Gour, where his authority was established with the same ease, and marked by the same atrocities. The Hindoo temples were demolished, and Mahomedan mosques, colleges, and caravansaries constructed with the materials. The whole country was subdued within a single year; and from that day to the battle of Plassey, which demolished the Mahomedan power, the Hindoos of Bengal, during the long period of five hundred and fifty-five years, appear never to have made even the feeblest effort to regain their independence.

Bukhtiyar having subdued Bengal, determined to carry his arms into Thibet and Bootan; but he found that the conquest of hardy mountaineers, living in the defiles of the Himaluya range, was a very different affair from the subjugation of the soft

inhabitants of the plains. The means by which he proposed to conduct the enterprise, were as silly as the undertaking itself. He set out with 10,000 horse to invade the mountains which separate India from Tartary and China. He was conducted, it appears, by one whom he had converted to Mahomedanism, across the Mikeh hills to the banks of the Brumhupootra in Assam; for though the river is called the Baugmuty, yet, being described as three times the breadth of the Ganges, and as falling into the sea, it can be no other than the Brumhupootra. For ten days the troops proceeded along its banks till they reached a stone bridge consisting of twenty-two arches, which they crossed. They proceeded onwards for fifteen days through the most difficult passes till they entered on an extensive plain in Thibet, and came shortly afterwards to a well fortified town, where they were opposed courageously by the inhabitants, whose armour was composed of bamboos sewed or tied together with raw silk. After a hard day's conflict, the Mahomedans retired to their camp with only a few prisoners, from whom they learned that at the distance of fifteen miles there was a large and fortified city called Kurmputtun, inhabited by Brahmuns and Bootaneers, whose prince was a Christian; that he had in his service an innumerable army of brave Tartars, and that a thousand or fifteen hundred of the ponies called Tangan were daily sold in the market. This intelligence alarmed Bukhtiyar, and he determined to retreat without delay. The inhabitants set fire to all the grain and forage, and threw every obstacle

in his way. At length with great difficulty he reached the great bridge; but what was his chagrin when, instead of the troops he had left to keep open the passage, he found it in possession of the king of Assam, who had broken down two of the arches. The Assamese surrounded the Mahomedans, and obliged them for their own safety to seek a passage across the river, wherever it appeared fordable. Multitudes were swept away by the stream; a few reached the opposite shore, and among them was their commander, who returned to Bengal with the wreck of his army, where he fell a prey to melancholy, and expired three years after he had entered this province. Bengal continued for a hundred and twenty years to be an appendage of the crown of Delhi, though from its remote situation, the viceroys made frequent attempts to establish an independent authority, in which they sometimes partially succeeded.

Mahomed Ghory died, A. D. 1206. His death, without male issue, occasioned a dispute concerning the succession. Kootub, the governor of Delhi, was the most powerful subject in the empire, but Mahmood, the nephew of Mahomed, retained Ghore. Eldoze, another governor, took possession of Cabul and Candahar; and Kootub claimed the sovereignty of India. Eldoze marched against him, but was defeated. Kootub following up the victory, proceeded forward to Ghizni, where he was crowned. But he soon after gave himself up to sloth; which coming to the knowledge of Eldoze, he suddenly marched against him, and drove him back into In-

dia, with which, from this period, he was obliged to content himself. He is therefore considered, with great propriety, as the first real Mahomedan sovereign of India. He governed his Indian dominions with great ability and credit, though he did not long enjoy the throne, for he died five years after his master Mahomed, A. D. 1210. Meanwhile Tacash, the Karizmian, established a new and mighty empire west of the Indus. He subdued the whole of Persia, and soon after that event marching against Eldoze, added Ghizni, Ghore, and all the provinces west of the Indus to his territories.

Aram, the son of Kootub-ood-deen, ascended the throne of Delhi on his death; but he was totally unequal to the management of so large an empire, not as yet consolidated. Within a year he was dethroned by Shums-ood-deen Altumsh, a man of noble family, who had been sold for a slave in his youth, and purchased by Kootub, who perceiving in him the germ of a great character, gave him his daughter in marriage, and raised him to the highest dignities of state. Altumsh ascended the throne in 1211, and reigned twenty-five years. It was in the tenth year of his reign that Jelal-ood-deen, the chief of the mighty empire of Karizme, driven from his dominions by the Moguls, retreated upon India, where he was opposed by the troops of Altumsh. Much of the time of this emperor was passed in keeping down the Mahomedan governors of provinces who aspired to independence. Among the most important of these viceroys was the governor of Bengal who had long withheld the imperial tribute. Al-

tumsh marched against him, and having taken the capital, Gour, struck the coin in his own name, and appointed his son chief of the province. His arms were also directed against the Hindoos, who were not as yet completely subdued. He captured Gwalior after the siege of a year; and then marching into Malwa, took the city of Oojein, and destroyed the magnificent temple of Muha-kal, erected in that city twelve hundred years before by Vikramaditya, whose image together with that of the goddess he took with him to Delhi, and caused to be broken at the door of the great mosque.

Altumsh was succeeded by his son, who gave himself up to all the excesses of youth, and was within six months dethroned by the nobles, who raised to the throne Sultana Rezia, the daughter of Altumsh. She was a woman of great ability, and had been accustomed during her father's life to the charge of the government. She governed the empire at first with great energy and wisdom, but having exalted to undue favour an Abyssinian with whom she was observed to be very familiar, the nobles took umbrage, and raised an army to dethrone her. She was captured and confined in the fortress of Bitunda, where she captivated and espoused the governor, and enlisting troops under his authority made two vigorous efforts for the throne. She was twice defeated. In the last battle she fell into the hands of her enemies, together with her husband, and was put to death after a reign of three years and six months. The reigns of Byram and Musaood, who succeeded her, did not continue more than six years,

and afforded no event worthy of remembrance, except the irruption of the Moguls into the eastern provinces of Bengal by way of Thibet, in the year 1244. We have already mentioned that the descendants of Jenghis Khan completed the subjugation of China; and it is supposed that they were induced to send an army from the frontier province of that empire to invade Bengal. The invasion has often been attributed to the Chinese, but it was in reality the last surge of the Mogul inundation.

Nazir-ood-deen, the son of Altumsh, who had been appointed in his youth to the government of Bengal, ascended the throne of Delhi, in the year 1246. He had learned moderation and wisdom during the severe persecution he endured from his father's queen, by whom he was immured in a prison, and reduced to support himself by his pen. When raised to the throne he liberally encouraged the learned, and the poets vied with each other in celebrating his praises. He appointed his brother-in-law Bulbun—often spelt Balin—his prime minister. A wiser choice he could not have made, for Balin was the ablest man of the age, equally great in the cabinet as in the field. Under his administration the country flourished, and the government was strengthened by the reduction of those Hindoo monarchs who retained any portion of independence. The chief danger of the empire however lay on the west, where the Moguls had occupied Ghizni, Cabul, Candahar, Balkh, and Heerat; the defence of the Indus was therefore a post of the highest importance. It was committed

to Shere Khan, the minister's nephew, the most accomplished noble of the Court. He not only protected the Punjab and Mooltan from their assaults, but raised and disciplined a body of horse, for active service, with whose aid he drove the Moguls from Ghizni, and for a brief period annexed it to the empire of Delhi.

In the seventh year of Nazir-ood-deen's reign, Imad-ood-deen contrived to supplant Bulbun in his master's favour, and to deprive Shere Khan of his government on the western frontier. Having gained an entire ascendancy over the emperor, he ejected from their situations all the friends of the late prime minister. His administration became at length so unpopular that ten of the governors of provinces sent to Bulbun to represent the deporable state of affairs, and to entreat him to resume the reins of government. To enforce their wishes they raised an army, and made war on the emperor, who, unable to cope with them in the field, was obliged to submit to their demands. These however were extremely moderate; they only insisted on the dismissal of the obnoxious premier, and the restoration to power of Bulbun, under whose guidance the empire had enjoyed so great a degree of prosperity. The emperor acceded to their wishes, drove Imad-ood-deen from his councils, and reinstated Bulbun.

In the year 1258 an envoy arrived from Hoolakoo, the grandson of Jenghis Khan, to compliment the emperor of Delhi. To impress him with an idea of the grandeur of the empire, his reception was conducted with the greatest pomp and ceremony.

The vizier went out to receive him with a train of fifty thousand horse, and two thousand elephants. On his arrival, a durbar was held, with every demonstration of splendour. The envoy was introduced to the emperor, around whom stood twenty-five of the princes who had been driven from their seats by the Mogul inundation. The embassy passed over without any consequences; the Moguls, whether overawed by the power of the emperor, or embarrassed by their connexions in the west, made no attempt at the time to invade Hindoosthan.

Nazir-ood-deen died in the year 1266, and was succeeded by his minister Bulbun, who became so renowned for his justice and wisdom that his alliance was courted by the sovereigns of Persia and Tartary. Yet he is accused by historians of having rid himself of his illustrious nephew Shere Khan, whom we have already mentioned. He made himself intimately acquainted with the character of his officers, and raised none but men of ability to the chief offices of state; but he made it a rule to give no promotion to any Hindoo. He considered it the highest glory of his reign, that so many of the chiefs who had been expelled by the Moguls from their thrones west of the Indus, found an asylum in his dominions. During his reign, the Court of Delhi was esteemed the most polite and magnificent in the Mahomedan world. It was adorned by the presence of the most renowned literary characters, who tasted largely of the royal bounty. The splendour of the emperor's equipages, and the grandeur of his buildings, exceeded that of any preceding monarch. He

administered the laws with a degree of vigour which bordered on severity; and he exhibited in his own person an example of the strictest temperance, which formed a happy contrast to the excesses of his youth.

He was advised to re-conquer the kingdom of Goozerat, which had shaken off the Mahomedan yoke; but he wisely replied, that, while the Moguls continued to threaten his empire in the north and the west, it was the dictate of wisdom to preserve what he possessed, rather than to risk his empire by an effort to extend its boundaries. In the year A. D. 1279, Togrul Khan, who had been entrusted with the government of Bengal, raised the standard of revolt. This bold chief had led an army against the Raja of Jagnugur in Orissa, and carried off several hundred elephants and much wealth, of which he made no report to the emperor. Soon after, hearing a rumour of his death, he declared himself the independent king of Bengal. The emperor sent two armies in succession against him, which were both defeated. Roused to exertion at the audacity of his subjects, the emperor took the field in person, and marched with a large army into Bengal in the height of the rains. Togrul, taking with him his elephants and effects, and all his troops, evacuated the province and retired to Orissa, whither he was closely followed by the imperial troops; but though they penetrated to the heart of the country, they could obtain no intelligence of the enemy. Mullik Mookudur, one of the generals of the emperor, however, going out one day with forty horse, acciden-

tally discovered the encampment of Togrul, and determined to execute an enterprise, which to succeeding historians has appeared too hazardous to be credited. Advancing into the camp with a handful of troops, he made for the tents of the chief, and rushing with his followers into the great tent of audience, shouted, "Victory to king Bulbun," and cut down all who opposed him. Togrul imagining that the whole imperial army was upon him, mounted his horse, and rode full speed to the Muhanuddee, hoping to cross it before he was overtaken. Mullik followed him closely, and pierced him with an arrow as he was swimming the stream. Togrul fell into the water, and his pursuer immediately dragged him ashore, and cut off his head, with which he proceeded to the imperial camp. The disappearance of Togrul filled his troops with dismay; and they sought safety in flight, though pursued by no enemy. Bulbun, while he blamed the imprudence of the gallant Mullik, rewarded his valour; but he made an ill use of the victory, for he put to death every member of the rebel's family, not sparing even the innocent women and children. He carried his resentment so far as to imbrue his hands in the blood of a hundred mendicants, whom the deceased Togrul had superstitiously patronized. He bestowed the government of Bengal on his son Kurra Khan, and returned to Delhi after an absence of three years.

Meanwhile the restless Moguls appeared again on the banks of the Indus, and took possession of Mooltan. Mahomed, the son of the emperor, immediately marched against them, and expelled them

from the country. The next year Timour Khan, the king of the eastern division of Persia, marched with a large army to avenge the defeat of the Moguls. A bloody battle ensued, in which Mahomed was victorious: but pursuing the enemy too far, he fell in with a party of two thousand of their troops concealed in a wood. The prince fought with the utmost bravery, but, overpowered by numbers, at length fell, covered with wounds. Bulbun, now in his eightieth year, on hearing of the death of his son, the flower of his family, was so overwhelmed with grief, that he withered away, and died, A. D. 1286, in the twenty-first year of his reign.

Just before his death, he had changed the succession from Kurra Khan, his son, to Kei Khoosro, the son of his deceased and beloved son Mahomed. But the chief magistrate of Delhi, assembling the principal courtiers, persuaded them to reverse the will of Bulbun and to place Kei Kobad, the son of Kurra Khan, upon the throne, partly because Khoosro was a youth of a very untractable disposition, and partly because Kurra Khan, who commanded a powerful army in Bengal, was likely to resent the exclusion of his line from the throne. Kei Kobad had no sooner obtained the sceptre than he gave himself up to pleasure, and abandoned public affairs to his minister Nizam-ood-deen, a wretch who had but one object in view, that of paving his own way to the throne by rendering his young and thoughtless master an object of general abhorrence. Kurra Khan was duly informed of the proceedings of the Court, and wrote to his son warning him of his dan-

ger. Finding his letter ineffectual, he proceeded with an army towards Delhi. His son, by the advice of his minister, assembled troops, and advanced in hostile array to meet his father. The two camps approached each other on the opposite banks of the Gogra. The old man seeing an engagement inevitable, wrote a tender letter to his son, intreating but one interview before their troops engaged in battle. The heart of the son was touched, and he agreed to meet his father; but through the sinister advice of his wicked minister insisted that the first visit should be paid to him as Lord paramount. The father, rather than miss the opportunity of meeting his son, agreed to the request. Tents were accordingly pitched, and Kei Kobad ascending the throne awaited the approach of his father, who on reaching the precincts of the imperial presence, was ordered to make his obeisance at three stages, while a herald proclaimed aloud that Kurra Khan was coming to humble himself before the King of the Universe. The venerable prince, overwhelmed with these indignities burst into tears; and his son, unable any longer to support the scene, leapt from his throne, and fell on his father's neck. After these transports of affection, the youth placed his aged father on the throne, and saluted him. At the close of the interview, a friendly intercourse was established between the father and son, and many happy meetings took place during the space of twenty days. Kurra Khan on parting with his son, whom he never expected to see again, gave him much salutary advice, and requested him especially to disengage himself from

his dangerous minister. But the young monarch on his return to Delhi soon forgot these wise counsels, and abandoned himself anew to pleasure, which hastened his progress to the tomb. Factions were formed at the Court, which the feeble and debauched youth could not control. The Moguls sided with the emperor; the Khilijees aimed at raising one of their own tribe to the throne. The emperor lay paralytic in his palace. The forces of the two parties were at length drawn out in hostile array: the Khilijees cut their way through the Moguls to the tent in which the emperor's infant son lay, and bore him off in triumph. Jelal-ood-deen, the head of the Khilijees, soon after sent a band of assassins to the palace, who beat out the brains of the emperor with bludgeons, and threw his carcase out of the window into the river. This bloody catastrophe put an end to the Ghory dynasty. Jelal-ood-deen ascended the vacant throne, and established the third Mahomedan dynasty, that of the *Khilijees*.

CHAP. XI.

JELAL-OOD-DEEN FOUNDS THE KHILIJY DYNASTY—ALLA-OOD-DEEN MAKES AN IRRUPTION INTO THE DECCAN—ASSASSINATES HIS FATHER—ASCENDS THE THRONE—HIS PLANS OF GOVERNMENT—EXPEDITION TO GOOZERAT—TO CHITTORE—KAFOOR CONQUERS THE DECCAN—DEATH OF ALLA-OOD-DEEN—HIS CHARACTER AND EXPLOITS—EXTINCTION OF THE DYNASTY OF THE KHILIJEES—GHAZY BEG TOGLUK ASCENDS THE THRONE.

If the establishment of the Mahomedan dynasties

of Ghizni and Ghore had been fatal to the liberties of the Hindoos, that of the third dynasty of the Khilijees was not less so. Mahmood of Ghizni humbled the princes of the north, and annexed to his empire the provinces bordering on the Indus. Two centuries after, Mahomed of Ghore tore up by the roots all the Hindoo kingdoms north of the Nerbudda, and established his sway from the Himaluya to that river. A century later the Khilijees crossing the barrier of the Nerbudda, extended the Moosulman sovereignty into the Deccan.

Jelal-ood-deen, the founder of the dynasty, was seventy years of age when he ascended the throne. As soon as he was firmly seated in the Government, he put the infant son of his murdered master to death; but this was the only deed of blood with which his hands were stained. In fact the great error of his reign was its injudicious clemency; through which crimes were multiplied, and the nobles were led to disobedience. A rebellion having broken out soon after his accession, his son was sent to quell it. The rebels were defeated and sent to the emperor, by whom they were freely forgiven. His courtiers murmured at this act of weakness, and advised him at least to put their eyes out, but the monarch replied that he was now an old man, and wished to descend to the grave without shedding more blood.

The event which distinguished the accession of the Khilijy family was the conquest of the Deccan. in the year 1293, just one hundred years after the battle of Thaneshur, Alla-ood-deen, the nephew of the emperor, obtained permission of his uncle to

march against some Hindoo princes south of Chundery. He repaired immediately to his own government of Kurra, and collecting a body of eight thousand men, boldly crossed the Nerbudda, and marched against the Hindoo sovereign of Devagur. The king, Ram-deva, met him two miles from the city, and an action ensued, in which the Hindoo Raja was defeated. The town fell into the hands of the victor, and was given up to plunder. Alla-ood-deen gave out that his troops were but the advanced guard of a large army of Mahomedans, which was marching to the south; and this intelligence paralyzed the courage of the other Hindoo princes of the Deccan, and withheld them from aiding the struggles of Ram-deva; who seeing no prospect of relief, offered a large sum to Alla-ood-deen, as the price of his departure. The prince agreed to the terms, and was on the point of breaking up his camp and retiring, when the son of Ram-deva, who had been employed in collecting an army, came down on the Moosulmans, equal in number to only one-third of his troops, and ordered them to quit their spoil and depart. A battle was the necessary result of this menace. Alla-ood-deen was sorely pressed, and would in all probability have been defeated, if Mullik Noosrut, his general, who had been left to blockade the fort, had not quitted his post without orders, and come to the assistance of his master. The enemy, mistaking his troops for the forces which were said to be on their way from Delhi, were seized with a panic, and fled. This action, though provoked by the son of Ram-deva without his father's knowledge,

was used as a pretence for enhancing the terms of the ransom. The Hindoo king was obliged to part with wealth which appears incredible in amount. Six hundred maunds of pearls, two maunds of diamonds, rubies, emeralds and sapphires, with a corresponding quantity of the precious metals, formed the booty which Alla-ood-deen obtained from him. The maund of that period, however, must have been far less in weight than the present measure. Laden with this booty, Alla-ood-deen retraced his steps, on the twenty-fifth day after his arrival, and passing through the hostile territories of Malwa, Gondwana and Khandesh, reached his home in safety. This expedition, which is doubtless one of the boldest on record in the Mahomedan annals, proved the source of unnumbered woes to the south. It revealed the wealth and weakness of its provinces, and shewed the Mahomedans how open and easy was the path of conquest.

Intelligence was soon carried to the emperor that his nephew had conquered Devagur, and acquired wealth surpassing that enjoyed by any sovereign of Delhi. Old Jelal-ood-deen already reckoned on these treasures as his own; but his keener councillors could easily perceive that the conquering hero had not amassed such wealth, at the risk of his life, for the benefit of others. Some counselled an immediate attack on him; but the more wary advised that no step should be taken till he appeared in open revolt. Alla-ood-deen, knowing how many enemies he had at court, dissembled his views, and directed all his craft to obtain possession of the emperor's person. He deputed his brother to court to cajole his uncle,

and to insinuate that the only way for him to obtain this treasure was to proceed in person to Kurra, and visit his nephew. Allured by the hope of gold, which, being then in his eightieth year, the old man could not hope to enjoy, he proceeded thither with an army. Alla-ood-deen marched out to meet him, and sent his brother Almas Beg, an infamous traitor, to persuade the emperor at the approaching interview to dispense with the greater part of his retinue. The infatuated octogenarian, advanced almost alone to meet his nephew, whose troops surrounded and slew him, and cutting off his head, fixed it on a spear, and paraded it through the camp.

Alla-ood-deen, stained with the guilt of this foul murder, marched instantly to Delhi, and expelling the son of the murdered king, ascended the throne, A. D. 1296. To divert the public attention from his crimes, he amused the people with shews, and stopped the murmurs of the nobles by investing them with honours. His reign was one continued series of exploits against the Moguls in the west, and the Hindoos in the south. The year after his accession to the throne, he despatched an army against Goozerat, which though overrun by the Mahomedans during the preceding dynasties, had never been entirely subjugated. The old Hindoo family of the Solankis, had been displaced by a new dynasty, that of the Bahagilas, who reigned for the space of one hundred and twenty-six years, till Goozerat was absorbed in the Mahomedan empire. When Alla-ood-deen advanced against Goozerat, the ravages of former irruptions had been repaired, and the country was

rising to its pristine grandeur. Somnath, the Delphos of the east, had been rebuilt, and replenished with idols and priests. But this new torrent of invasion coming down unexpectedly on the rich plains of Goozerat and Surat, swept away every monument of human industry, and spread destruction over the land. The ancient kingdom of Nerhwalla was extinguished. The magnificent city of Puttun, filled with edifices of marble drawn from the quarries of Ajmere, was reduced to desolation. A Mahomedan mosque was built abreast of Somnath; the image of Boodh was cast down, and the books of native superstition, whether Boodhist or Pooranic, were burnt. Among the prizes obtained in this expedition, was Kafoor, a handsome slave, and Kowla-devee, the wife of the king, a woman of unrivalled attractions, the flower of Indian beauty. The latter was received into the royal seraglio; and Kafoor was admitted into the public service, in which he rose to great distinction, and became in the course of time the scourge of the South.

The expedition to Goozerat was no sooner completed than two hundred thousand Mogul horse appeared on the banks of the Indus, and sweeping through the whole extent of country which lay between it and Delhi, laid siege to that city, which was filled with crowds of fugitives. Famine soon began to stare this vast multitude in the face. The emperor at length determined to meet his foes, and rather to die sword in hand than perish ignobly of starvation. He marched out of the city, it is said, with three hundred thousand horse, and drew up his

army on the plain, giving the right wing to Zuffer Khan, the most renowned warrior of the age. The two armies joined battle, and Zuffer Khan with his impetuous onset broke the ranks of the enemy who were opposed to him. The emperor ordered his brother to support the movement, but he neglected to do so from feelings of base jealousy. Zuffer, pursuing the foe with ardour, was carried thirty miles beyond the main army, where he was attacked by a fresh body, by whom, after prodigies of valour, he was cut to pieces. So great was the terror entertained of Zuffer by the Moguls, that whenever their horses started, they asked whether the ghost of Zuffer was before them. Yet his ungenerous master, dreading his great abilities, declared that the death of his general was as gratifying and useful to him as the victory over the Moguls.

Alla-ood-deen was a prince of extraordinary talents, but extravagant in his schemes, and reckless of the means of accomplishing them. He formed the idea of establishing a new religion like Mahomed, and was with much difficulty dissuaded from attempting it by his ministers. His education had been so entirely neglected that he was unable to read or write, but he applied at an advanced age to the study of Persian, and completely mastered it. In the third year of his reign, a nobleman whom he had disgraced, took refuge with Hamir, the Chohan prince of Rinthambore, one of the strongest forts in India. Alla-ood-deen demanded the delinquent of the Hindoo monarch, who nobly replied, that the sun would sooner rise in the west and Soomeroo be

levelled with the earth, than he would break his plighted faith to the unfortunate refugee. The siege of Rinthambore was immediately commenced, and it was at length captured, but the heroic Hamir fell in its defence, and the females of his family, determining not to survive him, perished on the funeral pile. While Alla-ood-deen was absent on this expedition, many disturbances occurred in various parts of his dominions. On his return, he convened a council of his ministers, and desired them to trace out the cause of these disorders, and to suggest remedies. They ascribed the misery of the country to the king's inattention to the domestic business of the empire, to the excessive use of liquor, the close connexion of the nobles by intermarriages, and the unequal distribution of property. To remove these evils, he applied himself strictly to public affairs, poured the contents of his cellars out into the streets, and even forbad the use of wine to his subjects. He prohibited all marriages among his nobles without his permission; and to remove the inequality of property determined to reduce his subjects to the same level of poverty. He entered vexatiously into all the minutiæ of affairs, and regulated the price of provisions in the most arbitrary manner. Having thus unsettled every thing, he re-modelled his army, and on numbering it, found himself at the head of 4,75,000 horse.

The year 1303 was a memorable year in his reign. He despatched an army, by way of Bengal, to Telingana, and proceeded in person to the attack of Chittore, the capital of the royal family of Mewar.

This, according to the annals of the country, was his second assault. On the former occasion he laid siege to it through his passion for Pudmani, the beautiful wife of the king Bheem; and he offered to raise the siege if she were delivered to him. When this was refused, he limited his demand to a sight of her, were it only in the reflection of a mirror. To this the Raja agreed, and Alla-ood-deen entered the city in great confidence, with only a slight retinue, and beheld the object of his affection. Bheem, with equal confidence accompanied him back to his camp, but the Hindoo monarch was deceived in the character of his enemy. He was treacherously seized and detained, and his liberty made to depend on the surrender of his wife. When this fact was announced to her, she agreed to give herself up, on condition that she should be attended to the enemy's camp with a train suitable to her dignity. Seven hundred litters, filled apparently with her attendants, but in reality with armed soldiers, accompanied her to the Mahomedan camp, where her wit planned and accomplished the escape of her husband in one of the returning litters. On reaching the limits of the camp, he mounted a fleet horse, and galloped back to Chittore, to which Alla-ood-deen immediately laid close siege. The greater part of the Mewar troops perished in its defence, but the emperor was obliged to retire; and it would seem that Pudmani contrived also to effect her own escape. In 1303 Alla-ood-deen again besieged Chittore, and all the king's sons but one perished in its defence. That surviving youth was constrained by his father to seek safety in flight, that

the royal family might not be extirpated. When no hope of relief remained, an immense pile was kindled in the city, into which the females of the noblest families cast themselves and perished. The king then opened the gates and issued forth at the head of the few warriors who survived, and rushing on the enemy, met the death he sought. The emperor, entering the town, found the streets strewed with the corpses of its defenders, and filled with the smoke of the funeral pile in which Pudmani, the object of his desire, had perished in company with the other females. He continued for some time in the city, admiring the beauty of its structures, and yet committing every act of barbarity, demolishing the temples, and overthrowing the public edifices. The palace of Bheem and the fair Pudmani alone escaped in the general wreck. The country and town were made over to a prince of Jhalore.

The absence of two armies, the one besieging Chittore, the other in progress to the south, encouraged the Moguls anew to cross the Indus, with 1,20,000 men. They carried devastation through the whole country, and plundered up to the suburbs of Delhi. How they were repulsed, historians have not related, farther than that the Emperor obtained supernatural aid by prayers to a saint. In the years 1305 and 1306 they again crossed the Indus, but were defeated in both expeditions. To make an example of them, the Emperor ordered the heads of all the prisoners to be struck off, and a pillar to be constructed with their skulls at Delhi, and the women and children to be sold into slavery. After this

event, there was one farther invasion during this reign, and the torrent of Mogul irruption subsided. The extraordinary success which attended the emperor in all his expeditions led to the supposition that he was aided by supernatural means.

The Raja of Devagur, having neglected to send tribute, a large army was again put in motion for the south, the command of which was entrusted to Mullik Kafoor, the slave whom we have formerly mentioned. The Emperor had become so much attached to him as to place him over all the nobles of the court. Mullik however amply deserved this elevation, for he was possessed of the finest military and political genius. On the present occasion he did not deceive the expectations of his master. He was eminently successful in all his enterprises; but the historians have noticed with peculiar zest, that he was successful in capturing Dewul Devee, the daughter whom the Empress had borne to her former husband while yet a Hindoo, and who appears to have grown up, the exact counterpart of her mother's beauty. When she was brought to Delhi the son of the Emperor espoused her. The Raja of Devagur was reduced by Kafoor, and being taken to court made his submission to the Emperor, and was restored to his kingdom on the promise of future fidelity. The expedition which had been sent to Warangole in Telinga having failed, Mullik Kafoor was sent with an army against that city, which he took after a siege of several months. He obtained large booty in it, with which he returned to Delhi. The next year he was anew sent into the Deccan to extend the Ma-

homedan empire; and in three months after his departure reached Dwar Sumoodra, a city, which from its name might be supposed to lie on the sea coast, but which is situated inland, about a hundred miles north of Seringapatam. Kafoor proceeded also to the sea coast, after having laid waste the territories of the Raja of the Carnatic, and plundered the temples of all their golden images. On the coast he erected a mosque, and soon after discovered much treasure which had been buried in the earth; having obtained possession of which, he returned to Delhi, where he is said to have presented the Emperor with no less than ninety thousand maunds of gold. Though it is affirmed that in the Deccan silver was little known, and gold in common use, yet the sum appears incredible. The Emperor made a liberal distribution of the wealth among his courtiers and learned men; but his generosity was soon forgotten in the massacre in cold blood of more than fifty thousand Moguls, who had embraced the Mahomedan creed, but who were said to be dangerous to the peace of the empire.

Notwithstanding these arbitrary measures of the Emperor, however, the country is said to have reached a degree of prosperity in his reign which it had not before attained. Order and justice reigned in the most distant provinces; while throughout the empire, and especially in Delhi, the most magnificent palaces, mosques, baths, forts, and colleges appeared to rise as if by the wand of an enchanter. Alla-oodeen having reached the summit of prosperity, abandoned himself to pleasure; and Mullik Kafoor, the

most exalted among his subjects, began to raise his hopes towards the throne. As the Emperor grew weaker, revolts broke out in various parts; and the anguish with which these disturbances filled him, greatly aggravated his disease. He expired, A. D. 1316, after a reign of twenty years, not without suspicion of having been poisoned by the slave whom he had raised to distinction. The wealth and power which he acquired, exceeded that of every preceding monarch, Mahmood of Ghizni excepted. He was one of the most vigorous and enterprising monarchs in the list of the Mahomedan kings and emperors in India. The title of a second Alexander, which he impressed on his coins, was no vain boast. The Hindoo thrones which had escaped the former conquerors fell a prey to his ambition. The proud city of Nerhwalla, the ancient Dhar and Uvunti, Mandore and Devagur, the seats of the Solankis, the Prumuras, the Taks, the entire Ugnikoola race—all were destroyed by him.

Mullik Kafoor, on the decease of his sovereign and benefactor, put out the eyes of his two elder sons, and raised the youngest, a child, to the throne, hoping to govern in his name; but within thirty-five days he was assassinated by the nobles, who placed Moobarik Khilijy on the throne. This prince began his reign by putting to death those who had been instrumental in his elevation, and raising the meanest of his servants to the rank of nobles. He repealed some of the most severe of his father's enactments, and with them some of his wisest laws, for the repeal was indiscriminate. He subdued Goozerat which

had revolted, and by an expedition to the Deccan confirmed his authority in the newly conquered provinces. In a fatal hour, he raised his favourite Mullik Khoosro so near to the throne, as to inspire him with the hope of filling it. To secure this object, Mullik encouraged the prince in every species of debauchery. The excesses to which he was led, are unfit to be repeated. When the emperor had at length completely degraded himself, Khoosro caused him to be assassinated; and thus ended the dynasty of the Khilijees, which had furnished but four princes, and enjoyed the throne of Delhi only thirty-three years. It was during their times that the empire of Delhi was extended to the utmost limit which it attained till the advent of the Moguls. Khoosro from the circumstances of his elevation was obnoxious to the nobles, and, from his oppressions, hated by the people. Before he had been seated on the throne a year, Ghazy Beg Togluk, the governor of Mooltan and Debalpore, marched with a powerful army to Delhi, subdued the oppressor, and ascended the throne by the universal consent of the nobles.

CHAP. XII.

GHEIAS-OOD-DEEN—MAHOMED TOGLUK—HIS EXTRAVAGANCE—ENDEAVOURS TO MAKE DOWLUT ABAD HIS CAPITAL—INDEPENDENCE OF MEWAR—REVOLT OF THE DECCAN—FEROZE TOGLUK—HIS PACIFIC CHARACTER—HIS IMPROVEMENTS—REVOLT OF BENGAL—THE DISTRACTIONS OF THE TEN YEARS SUCCEEDING HIS DEATH—REVOLT OF MALWA—OF GOOZERAT—OF KHANDESH—OF JUANPORE—TAMERLANE—HE TAKES DELHI, AND RETIRES—KHIZR KHAN ESTABLISHES THE DYNASTY OF THE SYUDS.

Togluk, who, on assuming the imperial sceptre, took the name of Gheias-ood-deen, was originally a slave of Bulbun, and rising through various offices, was eventually entrusted with the Government of Mooltan, from which post he sprang into the throne. He regulated the affairs of the empire with great vigour, encouraged commerce, and invited learned men to his court. His son Alif Khan was declared his successor, and sent with an army into the Deccan, which during the confusion of the last reign had revolted. He laid siege to Warangole in Telingana, but his principal officers deserting him, he returned to Delhi with only three thousand men of the whole army with which he had marched forth. The army was soon recruited, and Alif Khan proceeded a second time to the south, when he took Warangole, put to death many thousand Hindoos, and sent the king with all his family, prisoners to Delhi. Complaints were about this time received of great oppressions in Bengal, and Gheias-ood-deen proceed-

ed thither in person, and received the submission of the viceroy, whom he is said to have allowed to assume the ensigns of royalty. On his way back to Delhi, he was met at Affghanpore by his son Alif Khan, who in three days constructed a temporary wooden palace for his father's reception. The father and son met there, and sat down to an entertainment; but the son had no sooner taken leave of his parent, than the building fell in and crushed to death both him and many of his friends. The people naturally ascribed this catastrophe to the contrivance of Alif Khan, who within three days ascended the throne, A. D. 1325, and assumed the name of Mahomed Togluk.

He is said to have united in his person the most opposite qualities; but in these, madness may well be said to have predominated: and during his reign, the empire was afflicted with disasters occasioned by his folly, which had never been experienced before. He is said, on the one hand, to have been the most accomplished prince of his time, skilled in every science, and acquainted even with the philosophy of the Greek schools; a liberal patron of learning, and bold to rashness in the field. On the other hand, he was capricious, tyrannical, and cruel, beyond any of his predecessors. So little did he "hesitate to shed the blood of God's creatures," that when he took vengeance, it seemed as if he was desirous of extirpating the human race. Scarcely a week passed without the execution of some of the public servants nearest the throne. In the beginning of his reign, the Moguls anew poured down on the provinces of

the west; and the emperor, finding himself unable to cope with them, to his own disgrace purchased their retreat by a large sum of money. To make amends for this ignominy, he turned his arms against the south, and so completely subdued the distant provinces in which the imperial authority was but feebly established, that they were as effectually incorporated with the empire as the districts around Delhi. Yet by his inconceivable folly, all his conquests south of the Nerbudda were torn from the empire and became independent, before his death.

The heavy taxation which he laid on the empire, was more than the country could sustain; the farmers and peasantry fled to the woods, the land lay uncultivated, and famine desolated the fairest provinces. The king, as if to increase the misery of his subjects, issued a debased copper coin, at an arbitrary value, which threw all the pecuniary transactions of the empire into confusion. But when this expedient failed to wipe out the debt due by the crown to the people, he annihilated it by a single stroke of his pen. Finding his treasury exhausted, and his people disaffected, he determined to seek the means of relief in the invasion of China, of the wealth of which he had heard much. Contrary to the advice of his ministers he sent a hundred thousand men against that empire under his nephew, who succeeded in crossing the stupendous chain of the Himaluya, and reached the borders of China; but a large army of Chinese encountered and drove them back, and so harassed them in their retreat, that few sur-

vived to tell the tale of their disasters. Those who escaped to Delhi were put to death by the emperor.

In the year 1338, the nephew of the emperor, Khoraship, the governor of Sagur, began to raise his thoughts to the throne, and attacked several of the imperial commanders. The emperor took the field in person, and his nephew, being obliged to retreat, fled first to the Hindoo Raja of Kampila, and then to the monarch of Dwar Sumoodra in the south, by whom he was delivered up to his uncle, who ordered him to be flayed alive. Mahomed, in his progress southward having reached Devagur, was so charmed with its situation, that he determined to make it the capital of his dominions, and, with his usual folly, ordered Delhi to be evacuated, and men, women, and children to be transported thither, with all their effects and cattle. To afford them shelter on their journey he commanded large trees to be taken up and planted throughout the route. But though Delhi became a desert, Devagur, the name of which he changed to Dowlutabad, was in no flourishing condition. A metropolis cannot be planted in a day; and every attempt to force its growth is only productive of misery. To increase the new capital he ordered all the officers of the empire, high and low, to send their families to reside in it. This led to the revolt of Mullik Byram, the viceroy of Mooltan, whom the emperor proceeded to chastise in person; and having succeeded in so doing, marched back by way of Delhi. On approaching their native city many of his soldiers began to desert, and the emperor to prevent the evil consequences of such a

step, took up his residence for two years in the ancient capital, which gave hopes of his returning permanently to reside in it. The caprice of founding a new capital, however, again seized his mind, and he broke up the city a second time and marched with all its inhabitants to Dowlutabad. But after he had by this step reduced thousands of families to utter destitution, finding the plan impracticable, he gave permission for the wretched inhabitants to return to Delhi, but the greater number perished of famine on their return. His barbarities and caprice almost exceed belief. On one occasion he suddenly made an excursion to Kunouj, and put to death the inhabitants of the city and the neighbourhood for no imaginable cause. In one of his marches through the south, he was afflicted with the tooth-ache, and lost one of his teeth, which he ordered to be buried with imperial pomp at Beer, and erected a magnificent tomb over it, which long remained a monument of his folly. The country was at length exhausted by his exactions, and he was obliged to open his treasury for the relief of agriculture: but the starving peasantry expended the advances they received in the purchase of food, so that the lands still lay untilled. Calamities gathered thick around his head, and he persuaded himself at length that they arose from his not having been confirmed in his authority by the Caliph, the spiritual successor of the prophet. He determined therefore to despatch an embassy with splendid presents to Arabia to obtain the Caliph's confirmation. When he heard that he had sent an envoy in return, Mahomed Togluk

marched out twelve miles to meet him, and on receiving the Caliph's letter, immediately placed it on his head. He then ordered the name of every emperor, including that of his own father, who had not been similarly confirmed, to be struck out of the formula of public prayers, and impressed the name of the Caliph on his own garments and furniture.

It is impossible in this brief view, to describe all the extravagant actions of this prince, half hero, half madman; nor indeed would the tale yield any instruction. They produced their natural result in the disaffection of his subjects, and the revolt of the provinces. It was in his reign that the viceroys of the empire first assumed independent authority, and thus broke the unity of the Mahomedan power in India; and it was not till two centuries and a half after this period, in the days of the great Akbar, that the principle of unity was restored, by the recovery of the revolted provinces. In the last year of his life, he proceeded in person to the banks of the Indus, to punish the prince of Tatta. When he arrived within sixty miles of the city, he halted for ten days to celebrate the Mohurrum, and surfeited himself with fish, which brought on a fever. His restless spirit could not submit to the repose which his disease required, and he embarked on a small vessel, and proceeded to within thirty miles of the city, where he expired, A. D. 1351, after a turbulent and unhappy reign of twenty-seven years.

It was towards the close of Mahomed Togluk's reign that Hamir, a descendant of the princes of Chittore, came down on that province, defeated the

emperor's lieutenant, and not only declared himself independent, but enlarging the boundaries of Mewar, revived the ancient glories of his family. He was at that time the only independent Hindoo monarch in the north of India. All the other royal families had sunk irretrievably into oblivion; while Oodypore, springing up from the ground to which it had been smitten by Alla-ood-deen, continued to flourish for two centuries, till the last wave of Moosulman conquest rolled in upon India, in the days of Sultan Baber.

It was also at the close of Mahomed Togluk's reign that the Deccan, after having been annexed to the throne of Delhi for half a century, was severed from it, and erected into an independent sovereignty by the viceroy of the provinces. The Mahomedan kings of the Deccan, who rose to great power and distinction, are usually known as the Bahmuny dynasty. The successor of Mahomed Togluk, a monarch of the most peaceful disposition, made no effort to regain his authority over these revolted provinces, which were separated from him by the barrier of the Nerbudda; and hence no connexion subsisted between Delhi and the Deccan for more than two centuries. We propose therefore to treat of the affairs of the Deccan in a separate chapter, that the narrative of events connected with the seat of the Mahomedan Empire may not be interrupted.

Mahomed Togluk was succeeded by his nephew, Feroze Togluk, a prince whose character, as just mentioned, was directly the reverse of his uncle's, and who was remarkable for his pacific disposition.

Feroze was in the camp at the time of his uncle's death, and was raised to the supreme command by the suffrage of the military officers. But Khwaja Jehan, a relative of the deceased prince, ninety years of age, who had been left at Delhi, placed on the throne a child only six years old, affirming that he was the son of Mahomed Togluk. This was probably true; but the nobles, to prevent the discord of a disputed succession, wisely supported the claims of Feroze, and Khwaja Jehan was obliged to submit. In the year 1351, Feroze entered Delhi, and from that time till he was disabled by age and infirmity, continued to dispense justice among his subjects, and to administer the affairs of the empire on the most benevolent principles. Though necessarily engaged in several warlike enterprises, which were entailed on him by the vices of his predecessor, he loved tranquillity, and to secure it, submitted to see some of the fairest provinces of the empire dismembered from it. His chief delight lay in the promotion of improvements, of which he left the most substantial tokens in the erection of fifty dams across rivers to promote irrigation, forty mosques, thirty colleges, twenty palaces, a hundred caravanseras, two hundred towns, thirty reservoirs, a hundred hospitals, five mausoleums, a hundred public baths, ten monumental columns, ten public wells, and a hundred and fifty bridges.

We have already noticed that Mewar and the Deccan were severed from the empire in the reign of his predecessor. In the reign of Feroze, its limits were still farther contracted by the revolt of the

province of Sinde, and the kingdom of Bengal. During the reign of Mahomed Togluk, while he was madly employed in transferring the population of Delhi to Dowlutabad, Fukeer-ood-deen assumed independence in Bengal, and read prayers, and struck the coin in his own name. Historians have been accustomed to consider him as the first independent king of Bengal; but the Court of Delhi continued to view him in the light of a rebel. He assumed royalty in the year A. D. 1340; but was put to death two years after by Ali Moobarik, who was in his turn assassinated by Hazy Elias, his foster brother, during whose reign, the Emperor Feroze marched an army to Bengal in the hope of re-conquering it. In this however he failed, and in the year 1356, concluded a treaty with the Hazy, acknowledging his independence, and defining the boundaries of his kingdom. This therefore is the correct date of the independence of the Mahomedan kings of Bengal, who were usually denominated Poorbee, as ruling in the East. Hazy Elias erected the city of Hajeepore, now celebrated for its annual fair and races, which would lead to the supposition that his authority extended to North Behar, and was bounded by the Gunduk.

After a reign of thirty-four years, the Emperor Feroze, in the year 1387 resigned the sceptre to his son Mahomed, usually called Togluk the Second. But the youth had no sooner obtained power than he gave himself up to pleasures, and drove his father's wise ministers from his councils. The nobles, uniting with some of his relatives, raised an army

of a hundred thousand men, and entered the city of Delhi, which the partizans of the king used every effort to defend. During two days a scene of dreadful carnage was presented, and the streets were choked up with the bodies of the slain. On the third day the populace rose, and bringing forth the old king, placed him between the combatants, in the hope of allaying their fury. At sight of the old man the adherents of his son deserted the youth and joined him, and Feroze again assumed the imperial power; but finding himself unequal to public duty, resigned the sceptre to Gheias-ood-deen, the son of his eldest son Futeh Khan, and soon after died in the year 1388, at the advanced age of ninety. He was a wise, active, and pacific monarch; and the empire during his days was flourishing and happy. He was the first monarch who brought forward the Affghans, who had hitherto been as much despised in India as the Jews had been in Europe, from whom they are said to be descended.

During the ten years which followed the death of Feroze the throne of Delhi was occupied by no fewer than four monarchs. The whole country became a scene of the wildest anarchy. The governors of provinces, taking advantage of the weakness of the government, threw off their allegiance, and Hindoosthan was invaded by one of the most ferocious conquerors on record. Gheias-ood deen, the grandson of Feroze, ascending the throne, plunged into vile pleasures, and was put to death within five months, when his cousin Abu-beker was raised to the empire; but the Moguls who had been converted to

the Mahomedan faith, sent to Mahomed Togluk the Second, who had been enthroned and deposed as we have already narrated in the time of Feroze, and invited him to assert his rights. He assembled an army, and marched to Delhi, but was defeated. Being reinforced however by many Hindoo and Mahomedan chiefs, he made another attempt for the crown, but was again defeated. He collected a third army, and having inveigled Abu-beker out to a place called Jaleshur, forty miles from Delhi, hastened to the capital by forced marches and took possession of it. Abu-beker followed close upon him, and was a third time successful. But Abu-beker's generals soon after deserting him, he was himself obliged to seek safety in flight, and Delhi opened her gates to his rival, who now ascended the throne a second time, and reigned without glory for six years. He was succeeded first by his son Hoomayoon, who dying in a few days, Mahomed Togluk the Third, his brother, was then raised to the throne, and was remarkable for being the most unfortunate monarch that ever enjoyed the title of Emperor in India. He was a minor; the court was consequently filled with intrigues, and the provinces were confirmed in their revolt. It would be idle to fatigue the reader with a detail of all the plots and counter-plots of the various parties in the state. Two kings armed against each other, resided in the city of Delhi, and for three years waged an exterminating war with each other; so that the streets too often flowed with the blood of the combatants. At length Mahomed Yekbal Khan obtained a predominant au-

thority in the city, and left his master Mahomed nothing but the name of Emperor.

It was during these distractions which deprived the supreme government of all vigour and respect, that the four provinces of Malwa, Khandesh, Goozerat, and Juanpore became independent. Dilawur Khan Ghory had been appointed governor of *Malwa*, during the government of Feroze, and, amidst the confusion which arose on his death, assumed independence, and fixed his residence at first at the city of Dhar, celebrated as the capital of Bhoj Raja, and eventually in the strong fortress of Mando. The title by which the Malwa dynasty was distinguished was that of Sultan.—The misconduct of the governor of *Goozerat* having been represented to Mahomed Togluk the Second, he deputed Zuffer Khan, a Hindoo converted to the Mahomedan creed, into the province with the title of Mozuffer Khan, and added to it the scarlet pavilion and the white canopy which were peculiar to kings. It is not surprising that as Mozuffer Khan became firm in his seat, and Delhi waxed feeble, he should have assumed actual independence.—Mullik Raja had been appointed, during the reign of Feroze, governor of *Khandesh*, on the borders of the Deccan, and like the other viceroys, threw off his allegiance when the state of affairs at Delhi rendered such a proceeding safe. He formed an intimate connexion with Dilawur Khan of Malwa, but appears to have considered himself subordinate to the king of Goozerat. In fact, among these three new kingdoms, that of Goozerat long continued to maintain a pre-eminence.

The Khandesh dynasty was distinguished by the title of Farokhy.—The kingdom of *Juanpore* was established by Khwaja Jehan, the Minister of Mahomed Togluk the Third, who being appointed viceroy of that province, availed himself of the troubles of the times to assume the title of King. He fixed his residence at Juanpore, the splendid ruins of which city attest the magnificence which reigned at this Court, during the eighty years in which it enjoyed independence. Khwaja Jehan annexed Goruckpore and Bheirach, the Dooab, and Behar to his dominions, and became so formidable as to be able to exact tribute from the kings of Bengal. The Juanpore dynasty is distinguished by the appellation of Shurky, and is often styled that of the Kings of the East. Thus the empire of Delhi, towards the close of the fourteenth century, was reduced to a small territory in the immediate vicinity of the capital; while the most valuable provinces were held by independent chiefs, who paid no tribute, but struck the coin and read the Khootba in their own names. To crown these misfortunes, Tamerlane, hearing of the distraction of the empire, poured down on its plains with his remorseless hordes, who had already desolated the fairest countries of the west.

Timur, one of the greatest and most ruthless conquerors on record, was a Mogul of noble birth, whose family had long been in the service of Jenghis Khan's descendants. At the age of twenty-seven, he had an opportunity of rendering important services to his master, the sovereign of Khorassan and Transoxiana, and was rewarded with the hand of

his sister. Within four years after that event he threw off his allegiance, and, on the death of his brother-in-law, took possession of the throne, and fixed his residence at Samarkand. He appeared at a period when the decay of the kingdoms around him, afforded the opportunity for a daring spirit to establish a new empire on their ruins. Such a spirit was Timur; whose stupendous plans of conquest, and vigorous execution of them, prostrated every enemy whom he encountered, and made him the scourge of Asia, and the terror of Europe. He seemed to take a savage delight in the destruction of mankind; and sometimes, after any remarkable scene of carnage, amused himself with piling up the heads of the slain in the form of pillars. During three years he ravaged Persia. With amazing speed he marched through the whole extent of Great Tartary, and appearing on the banks of the Volga, spread dismay through Europe. Hearing of the distractions of the Moosulman empire in India, he determined to lay it under contribution, as he had done the greater part of Western Asia. He therefore despatched his grandson Peer Mahomed with an army to invade it; but the prince meeting with much opposition in the province of Mooltan, which he had occupied, implored his grandfather's assistance. On the 12th September, 1398, Timur arrived on the banks of the Indus with ninety-two squadrons of horse, and crossed the river at the ford, at which Alexander the Great had crossed it seventeen centuries before. In his progress from Attuk to Delhi, Timur diverged a little to the south, to

enable the army of Peer Mahomed to join him. When the junction had been effected, the Moguls advanced to Bhutnere on the skirts of the desert, and invested it with a large force. Both the town and citadel capitulated; but an order having been issued, to put to death those who had been foremost in opposing Peer Mahomed, the garrison again stood to their arms, and having put their wives and children to death, resolved to sell their own lives as dear as possible. They all to a man found the death they desired. Timur, enraged at this circumstance, caused every living soul in the town to be slain, and reduced the town itself to ashes. Soorsuty was next attacked; the town was burnt, and the inhabitants were slaughtered. Timur at length reached the banks of the Jumna and crossed into the Doab, followed by the imperial army under Yekbal Khan, who was unable however to accomplish any thing, and returned to the city, which Timur proceeded to reconnoitre, in order to form his plan of attack. His camp was by this time encumbered with prisoners, for whom he found it difficult to procure provisions; and the Mahomedan historian relates, that he actually ordered a hundred thousand of them to be put to death after having ascertained that the majority of them consisted of infidels. Timur now drew up his army, and the emperor advanced from the city at the head of his troops, supported by a hundred and twenty elephants clothed in armour. In the battle which ensued, the drivers were dismounted at the first charge, and the animals, no longer under control, turned with fury on the

rear, and spread dismay through the ranks of the imperial army. Timur's veterans seized this moment of confusion, and charging with their usual energy, put their enemies to flight, and pursued them to the gates of the city. During the night the Emperor fled to Goozerat, and his minister sought safety in Birun. The chiefs of the city now agreed to deliver it up to the victor, and were promised protection on condition of paying a large ransom. On the Friday following, Timur caused himself to be proclaimed Emperor of India, and celebrated his success in his camp, which had not yet moved into the city, with rude festivity. Meanwhile, some of the principal merchants in the city, having refused to pay their contributions, shut themselves up in their houses; and it became necessary to send troops against them. The Mogul soldiers, flushed with victory and accustomed to plunder, could not refrain from their usual violence. The inhabitants, seeing their wealth seized, and their females treated with indignity, murdered their wives and children, set fire to their houses, and rushed on the swords of the soldiers. The first intimation which Timur received of the disturbance was from the flames of the city; which, rising high in the air, became visible from his camp. The whole of the Mogul army was now let loose on the devoted city, and a scene of violence ensued, which it is more easy to conceive than to describe. The citizens sold their lives dear; but, as the historian observes, their desperate courage was at length quenched in their own blood. All the plunder of Northern India, accumulated

during two centuries in this imperial city, became the prey of the victors; but this statement given of its amount is too high to be credited.

After a residence of sixteen days in the city, Timur commenced his return, for his object, which was the acquisition of glory and booty, and not of empire, had been accomplished. On his way home he took and destroyed Meerut, and pursued the Hindoo idolaters up to the sources of their own holy stream. Skirting the base of the Himaluya range, and marking his progress with desolation, he at length reached the banks of the Indus; where he appointed Khizr Khan his viceroy in Mooltan and Debalpore, and returned to Samarkand by the route of Cabul, and contenting himself with the name of Emperor of Hindoosthan, left the country a prey to its internal disorders, which his irruption was calculated fearfully to augment.

During the sixteen years succeeding the invasion and departure of Timur, from A. D. 1390 to 1414, the few provinces which still acknowledged the sovereignty of Delhi, were torn by faction and intestine war. There was nothing like a steady and organized government. The minor governors of districts each set up the standard of revolt in his own circle, and withdrew his allegiance from a throne which its own master could not keep. Mahmood Togluk was the nominal emperor, but throughout his disastrous life, he never enjoyed real power. He had fled to Goozerat the night on which Timur defeated his army before Delhi; but his reception by the king was so cold, that he spee-

dily sought refuge with Dilawur Jung of Malwa. Soon after, he returned to Delhi; where Yekbal Khan, who had also returned when the storm was blown over, absorbed all power under the name of his prime minister. Mahmood was at length obliged to content himself with the revenues of Kunouj; while his "Mayor of the palace," exercising the functions of royalty, endeavoured to reduce the revolted chiefs. Some of these he succeeded in subjugating, but, presuming to measure his strength with Khizr Khan, whom Timur had left governor of Mooltan and Debalpore, was defeated by him, and slain in the year 1405.

Mahmood, the sport of adversity, now returned to Delhi, and, as far as his natural weakness would permit, became emperor in reality: but Khizr Khan already reckoned on the imperial throne as his own; and the imbecile monarch twice allowed himself to be besieged in his own capital by this ambitious general. Khizr Khan, however, was in both instances unsuccessful, and was obliged to raise the siege and retire. On his departure, Mahmood went out to take the diversion of hunting, and caught a fever, which put an end to his days, after an inglorious reign of twenty years; in which time he can never be said to have enjoyed the throne, though he sometimes filled it. With him the imperial dynasty of the Togluks expired. Within two years of his death, Khizr Khan advanced a third time to Delhi with sixty thousand horse, and having made himself master of it, ascended the throne, A. D. 1414, and es-

tablished the *fifth* dynasty of Mahomedan emperors, usually styled that of the Syuds.

Among the new and independent kingdoms which arose out of the weakness of Delhi, that of Juanpore, which lay nearest to the provinces which still obeyed the imperial sceptre, necessarily gave the greatest disquietude; and from the time of its revolt, one of the leading objects of the individual who occupied Delhi was to reduce it to subjection. During the interval of anarchy which preceded the establishment of the Syud dynasty, three attempts were made on Juanpore; but the troops on both sides, after facing each other on the opposite banks of the Ganges, retired without striking a blow. The throne of Juanpore, after the death of its founder, was filled by Ibrahim Shah, his younger son, who proved to be one of the most illustrious monarchs India has ever had reason to boast of. Though engaged in several wars, peace and the cultivation of literature were his delight. Under his administration this Court became the most polite and celebrated in India, and completely eclipsed that of Delhi. Ibrahim governed his kingdom with great prosperity for forty years.

CHAP. XIII.

THE SYUD DYNASTY—BELOLI LODY ACQUIRES GREAT INFLUENCE—DISPLACES ALLA-OOD-DEEN SYUD, AND ASCENDS THE THRONE OF DELHI—SULTAN HOOSHUNG, KING OF MALWA—CHITTORE—MAHMOOD KHAN KHILIJY ASCENDS THE THRONE OF MALWA—HIS CHARACTER AND MILITARY EXPEDITIONS—HE OVERRUNS GOOZERAT.

The dynasty of the Syuds sat on the throne of Delhi only thirty-six years from A. D. 1414, to 1450. The name of Syud was derived from their real or supposed descent from the prophet. Khizr Khan, the first emperor of this family, reigned a little above seven years; but in order to avoid the envy inseparable from the elevation of a subject to the throne, he never assumed the title of royalty, and contented himself with being styled the viceroy of Timur, in whose name he continued to coin money and to read the khootba. His reign was occupied with expeditions against the petty chiefs around, who had thrown off their allegiance; some of them he was successful in reducing, but the great feudatories maintained their independence.

He was succeeded in the year A. D. 1421, by his son Moobarik, whose reign of thirteen years was passed, like that of his father, in vexatious warfare. Jusrut Khan, a freebooter in the Punjab, who commanded a large body of his own countrymen, was his most active enemy. Successive armies were sent to subdue him, but without success. When pressed by the emperor's troops, he took refuge in

the fastnesses of his own mountain; when they retired from the field, he descended to the plains and swept them of whatever was valuable. He carried his audacity so far as to form alliances with the neighbouring princes, which gave the emperor no little occupation. Moobarik bore a very estimable character, and had the credit of never being angry; but he was destitute of that energy of character which the necessity of the times demanded. He left the throne of Delhi as limited in its dominion as he had received it. He was assassinated in a mosque by some Hindoos, to whom he had given no offence, in the year A. D. 1435.

Survur-ool-moolk, who was at the root of the conspiracy which destroyed Moobarik, raised Mahomed the son of the murdered emperor to the throne, and was by him appointed prime minister. He distributed the higher offices of state among his Hindoo friends, and appointed Kooly Khan his deputy. Some of the nobles created in the late reign, perceiving a disposition in the all-powerful vizier to deprive them of their estates, broke out into rebellion, and Kaly Khan was sent to reduce them. But this minion was now excited by ambition to join his forces with those of the rebels; and their united troops marched upon Delhi. The party of the vizier becoming daily weaker, the emperor opened a negotiation with the insurgents, and finally sacrificed the minister to their resentment. The rebellious chiefs having now the administration under their own control, disposed of the chief offices among themselves and their friends, and raised

Kaly Khan to the post of premier. Meanwhile the emperor was obliged to march against his father's old and restless enemy Jusrut, whose country he gave up to plunder. On his return to Delhi, Mahomed abandoned himself to pleasure; the reins of government were relaxed, and Beloli Lody, an ambitious Affghan, made himself master of Mooltan, but was met and defeated by the imperial troops. He recruited his forces, and in his turn defeated them, and threatened to march on Delhi; but he previously sent word to the Emperor that if he would put his prime minister to death, he, Beloli, would return to his allegiance. The emperor was weak enough to comply with his demand, and this token of imbecility became the signal for general insubordination. At this juncture the King of Malwa marched an army to a spot within two miles of Delhi; and the Emperor invoked the aid of Beloli Lody, who hastened to support the tottering throne, and encountered the host of Malwa, but without any decisive result. A sinister dream, with which the king of Malwa was visited the night after the engagement, made him anxious for peace; and the terror of the Emperor was such as to induce him to agree to any terms, which might deliver him from the Malwa troops. A treaty was soon concluded; but Beloli Lody, who now despised his master more than ever, disregarding the engagement, marched against the army of Malwa and gave it a total defeat. The Emperor rewarded this powerful chief with fresh titles, and confirmed him in the government of Mooltan; where, instead of reducing the

insurgent Jusrut, he assembled forces with which he marched down upon Delhi, which after a four months' siege he found himself unable to take. Syud Mahomed having now occupied the throne without dignity for ten years, died in the year 1445, and was succeeded by his son Alla-ood-deen.

The character of Alla-ood-deen Syud was even weaker than that of his father; and every thing seemed to portend a speedy change of dynasty. The government of this shadow of royalty extended only over the circuit of a few miles round Delhi. No fewer than thirteen independent Mahomedan kings reigned in various parts of the country. While the throne trembled beneath him, the silly prince employed himself in adorning his gardens at Budaoon. Beloli Lody still threatened the capital, and the Emperor called a council of his ministers to deliberate on the state of affairs. They treacherously advised him to dismiss his prime minister Humeed, whom they represented as the cause of these misfortunes. The Emperor swallowed the bait, and threw his minister into confinement, intending speedily to put him to death; but he escaped from Budaoon to Delhi, took possession of his master's effects, sent back to him all the females of his household, and invited Beloli Lody to ascend the throne. That ambitious chief now marched down on the capital, and taking possession of the crown, put an end to the Syud dynasty. The harmless king formally abdicated the throne in his favour, and gladly retired on a pension to his pleasure grounds at Budaoon; where he passed twenty-eight years

of his life in rural enjoyment. The Syud dynasty ended in A. D. 1450.

We now proceed briefly to detail the events connected with the kingdoms of Goozerat, Malwa and Khandesh, during this period of thirty-six years. Dilawar Sultan who established the independent state of Malwa, died in the year A. D. 1405, and bequeathed the throne he had erected to his son Sultan Hooshung, a wild and restless prince; who, during a long reign of twenty-seven years, though engaged incessantly in war, never found the face of victory shine upon him. He was suspected of having shortened his father's days; and Mozuffur Shah, the king of Goozerat, the intimate friend of Dilawar Sultan, immediately marched an army against the supposed parricide, and, taking him prisoner, left the kingdom of Malwa in charge of one of his own officers. Sultan Hooshung was committed to the custody of Ahmud, the grandson of the king of Goozerat; but, rebellions breaking out in Malwa, Ahmud prevailed on his grandfather to release Hooshung; who shewed himself in after life more mindful of the injury, than of the indulgence, he had received. Hooshung, restored to his paternal throne, plunged into hostilities with all his neighbours; but his chief attention was directed against Goozerat, now in the hands of Ahmud Shah. We will not detain the reader with a narrative of the various battles, in which these neighbouring princes were engaged; they only served to destroy the happiness of the people, without adding to the strength of the crown. But it is perhaps worthy

of remark, that Ahmud having on one occasion laid siege to Mando, the strongest fortress in Malwa, situated on the Vindya hills which overlook the Nerbudda, Hooshung, expecting that it would hold out six months at the least, made a predatory excursion all the way into Orissa, under the disguise of a horse merchant, and plundered the king of that country of his most valuable elephants. On his return to Mande, he found it still besieged by Ahmud Shah.

We have stated in a previous chapter that, in the general spirit of revolt which distinguished the fourteenth century, one Hindoo kingdom alone, that of Chittore, or Mewar, recovered its independence, and retained it for two hundred years. In the age of Hooshung, this throne was filled by one of the most illustrious princes of his line, Koombho, the founder of Koomulnere, who reigned in Mewar for more than half a century, and adorned it with the noblest monuments of art, with fortresses, palaces, and triumphal columns.

Sultan Hooshung, finding his latter end approaching, determined in the year 1432 to place his eldest son Ghizny Khan on the throne; but suspecting that his prime minister Mahmood Khan, a man of the highest talent for government, might one day supplant his family, made him swear to support their rights. Hooshung died, and was succeeded by Ghizny Khan; who, though strongly opposed by the nobles, was seated on the throne by the minister. But the mind of the prince having been prejudiced against Mahmood Khan, that minister

thought there was no longer any safety for him, after his master suspected him of treachery; for suspicion was usually the forerunner of death. He therefore caused poison to be administered to the king, and, ascending the throne himself, established a new dynasty, that of the Khilijees, in the kingdom of Malwa, A. D. 1435.

The Mahomedan kingdom of Goozerat was founded, as we have already stated, by Mozuffer Khan; who in the year 1411 bequeathed the throne to his grand son, Ahmud Shah, a prince of great talent and enterprise, whose reign of one and thirty years was entirely occupied in wars with the neighbouring Mahomedan princes, or with the Hindoo chiefs of Goozerat, who had not yet been subdued. At the commencement of his reign he laid the foundation of a new capital on the banks of the Sabermuty, which after his own name, was called Ahmudabad. The Mahomedan historian is lavish in his praise of it, and affirms that it is the handsomest city in India, perhaps in the world. In the course of his conquests to the south, Ahmud took possession of the island of Mahim, since called Bombay; and, advancing along the sea coast, came in contact with the troops of the Bhamuny sovereigns of the Deccan, who were endeavouring to extend their conquests northward along the sea coast; and this led to a war between the two powers. Ahmud Shah on hearing afterwards that Mahmood Khilijy had usurped the throne of Malwa, marched to attack him; but the superior genius of that prince defeated the enterprize, and secured to him the quiet possession of the

throne. Ahmud Shah died in 1443, and was succeeded by his son Mahomed Shah, whom his own subjects surnamed, the Merciful, but who appears to have been totally unequal to the duties of his high station. Mahmood of Malwa determined to embrace the opportunity of his weakness to revenge on Goozerat the injuries he had received from Ahmud Shah, and advanced with a hundred thousand men into the country. The dastardly prince fled before him, and, abandoning all his continental possessions, took refuge in the island of Diu; where his own officers instigated his wife to administer poison to him, A. D. 1451. Goozerat was now in the hands of Mahmood; and it appeared as if its independence was about to be extinguished: how it was preserved will be told hereafter. We now turn to the affairs of Delhi, during the dynasty of the Affghan tribe of Lody.

CHAP. XIV.

BELOLI LODY—ANNEXATION OF JUANPORE TO DELHI—SEKUNDER LODY—IBRAHIM LODY—SULTAN BABUR—ESTABLISHMENT OF THE MOGUL DYNASTY—MAHMOOD SHAH OF MALWA EXPELLED FROM GOOZERAT—KOOMBHO, THE RANA OF MEWAR—GHEIAS-OOD-DEEN'S SLOTHFUL REIGN IN MALWA—EXPLOITS OF MAHMOOD SHAH OF GOOZERAT—NAVAL ENGAGEMENT WITH THE PORTUGUEZE AND GOOZERATEES—MAHMOOD, THE LAST KING OF MALWA CONQUERED, AND THE INDEPENDENCE OF THAT STATE CEASES.

In the year 1450 Beloli Lody usurped the throne of Delhi, sent his master, the Emperor, on a pension

to cultivate his gardens at Budaoon, and established the dynasty of the Affghans. This people dwelt along the western bank of the Indus, and were chiefly engaged in trading between Persia and Hindoosthan. They had been invariably treated with neglect till the time of Feroze, who first brought them forward into notice. The dynasty sat on the throne seventy-six years, and furnished three emperors. Ibrahim, the grand-father of Beloli, had repaired to the Court of Feroze, and acquired sufficient influence to be entrusted with the government of Mooltan, which eventually devolved on Beloli, though not without the most violent opposition on the part of his relatives. They appealed to the Emperor at Delhi, and an army was sent against him; but every effort to subdue him was baffled by his genius. Beloli daily gained strength, while Delhi became gradually weaker. We have already narrated the various steps by which he was led up to the throne of Delhi, and need not repeat them. The immediate author of his elevation was Humeed Khan, whom he at first confirmed in his office of vizier; but finding his power and influence too great for a subject, he displaced him as soon as he felt himself firm in the throne. An enterprising chief like Beloli was not likely to be content with the narrow dominions to which the authority of Delhi was now reduced; he naturally panted to recover the provinces which had formerly belonged to the empire. Some of the minor chiefs he reduced to submission; but it was to Juanpore, that his attention was particularly bent. As we have already

stated, this province had revolted, and risen to the grandeur of a kingdom on the confines of the provinces still attached to the imperial throne, and completely eclipsed Delhi in splendour, wealth and influence. Juanpore was the great eye-sore of Delhi. Within two years therefore after Beloli's accession, two engagements were fought between the Emperor of Delhi and the King of the East, as Juanpore was styled; but they were both indecisive. Soon after, Mahmood Shah of Juanpore dying, a dispute arose regarding the succession; and Beloli made fresh incursions into the kingdom, which led to a four years' truce with Hoossein Khan, who had now obtained possession of the throne. While Beloli was absent from his capital quelling an insurrection in the Punjab, Hoossein suddenly marched an army to Delhi, and Beloli was obliged to return with haste. Several engagements were then fought without any decisive result, and another truce was made, as hollow and transient as the last. In the twenty-eighth year of Beloli, the power of Juanpore still remained unbroken, and even unshaken; but the tide was now about to turn against it.

Syud Alla-ood-deen, the Emperor of Delhi, whom Beloli deposed, had retired tranquilly to his jaygeer at Budaoon, where he was occupied in pleasures suited to the compass of his mind till the year 1478, twenty-eight years after his abdication, when he died, and Hoossein Shah of Juanpore usurped the estate. Finding Beloli absent, he ventured to plunder up to the gates of Delhi. Beloli returned with speed, and fought several battles with Hoossein, in

which the latter was generally victorious. Another treaty was now concluded, in which it was fixed that the Ganges should form the boundary of the two kingdoms, that the countries to the east of it should belong to Juanpore, those to the west, to Delhi. On the strength of this treaty, Hoossein was retiring without much caution to his own territories, when Beloli suddenly attacked and defeated him. A second battle was fought, in which both parties claimed the victory. This was followed by an insincere peace, and a new boundary line. The treachery of Beloli however rankled in the breast of Hoossein. He recruited his forces and renewed the war; but Providence, says Ferishta, having now decreed the downfal of Juanpore, four engagements were fought in a single year, in all of which Hoossein was defeated. Beloli followed up his victory with vigour. Hoossein was driven from post to post, and at length completely expelled from his dominions, and obliged to seek refuge abroad. Beloli entered his capital, put an end to the kingdom of Juanpore, and re-annexed the provinces which composed it to the empire of Delhi, about eighty years after they had been separated from it. The country was delivered to the charge of Barbik, the son of the emperor.

Beloli, being now far advanced in years, determined to make a division of his dominions among his sons, as if he intended to lay the foundation for future dissensions. His eldest son, afterwards known as Sekunder Lody, was appointed to succeed him on the throne of Delhi; while his younger sons,

and even his nephew, received each of them a province for his share. Beloli expired in 1488, after a reign of thirty-eight years. He was esteemed a prudent and virtuous prince, temperate in his habits, cautious in his policy, and very partial to the learned.

The throne was no sooner vacant, then the nobles began to intrigue in order to set aside the claims of Sekunder Lody, on the plea that his mother was the daughter of a goldsmith; but he succeeded in defeating their designs, and ascended the throne, which he occupied for twenty-eight years. His first care was to dispossess his brethren of their provinces, which he annexed again to the imperial crown. In this object he succeeded without much difficulty, except in the case of his brother Barbik, to whom the government of Juanpore had been allotted, and who determined to maintain possession of it with the sword. He was however defeated by the emperor, who, contrary to the usual practice of the times, not only forgave his conduct, but restored the province to him on the promise of future fidelity. This policy appears to have been dictated by a wish to counteract the designs of Hoossein Shah, the dethroned king of Juanpore, who had already regained the province of Behar, and was making exertions to recover the remainder of his paternal dominions. In the sixth year of Sekunder, however, he was defeated for the last time, and pursued to the confines of Bengal, by a hundred thousand of the imperial troops. In that kingdom the unfortunate monarch

found an asylum; and there he ended his days in obscurity.

Sekunder, during his long and prosperous reign, was constantly in the camp; but, of the provinces which had long been alienated from the throne, he succeeded only in recovering that of Chundery. It would be uninteresting to detail all the battles and sieges of this reign, which desolated the country, without enlarging the boundaries of the empire. We pass over in silence therefore a variety of war-like expeditions. Sekunder, though a wise and valiant prince, was a bitter foe to the idolatrous Hindoos. He lost no opportunity of demolishing their temples, and building up mosques with the materials. In the sacred city of Muttra, he erected musjeeds and bazars opposite the stairs leading to the Ganges; and at length he forbade the Hindoos to bathe in it, and inflicted penalties on the barbers who shaved the pilgrims. His conduct toward his Hindoo subjects was in the genuine spirit of the Mahomedan conquerors of India.

Sekunder Lody was succeeded in 1517 by his son Ibrahim Lody, whose haughty demeanour alienated his nobles from him, and paved the way for the subversion of his dynasty. His brother Jelal Khan was excited by them to claim the kingdom of Juanpore; but though he succeeded in obtaining possession of it, he was deserted by his friends, and obliged to seek refuge in Gwalior. This little principality, lying but a short distance from Delhi, had now been for a hundred years separated from the empire. The emperor marched against it, and cap-

tured it. Jelal Khan, taking to flight, sought refuge at first with the king of Malwa, and then fled farther south; but, while crossing Gondwana, he was taken by the Mountaineers and delivered up to his brother, who ordered him into confinement at Hansi, but directed his conductors to murder him by the way. 'What charm can there be in power,' says the Mahomedan historian, 'which can thus induce a man to shed the blood of his own brother?' The conduct of the emperor towards his viceroys became subsequently so suspicious and cruel, as to induce many of them to revolt. Islam Khan, the Governor of Kurra, roused by the cruelty exercised towards his father and brother, rebelled; and being joined by others, levied a force of 40,000 horse. The insurgents offered to lay down their arms if the father of Islam was set at liberty, but this was haughtily refused. A battle ensued, in which Islam Khan was slain, and his troops were defeated. The emperor now gave a loose to his feelings of resentment against the nobles of his court; and Buhadur Khan, the governor of Behar, assumed the title of King, raised a hundred thousand troops, and repeatedly defeated the imperial forces. Meanwhile Dowlut Khan, viceroy of Mooltan, seeing no hope of peace or safety under Ibrahim Lody, invited Babur, the Mogul prince who reigned in Cabul, to attempt the conquest of Hindoosthan. But previously to his invasion, Alla-ood-deen, the brother of Ibrahim, who had fled from the presence of his brother to Cabul, marched down with an army on Delhi, and completely defeated the imperial troops; but unhappily per-

mitting his men to disperse for plunder, Ibrahim collected the remains of his army, and obtained a complete victory. In the next year Sultan Babur proceeded with his troops against Ibrahim; an engagement was fought on the plains of Paniput, in which Ibrahim was slain, and his army defeated; and the empire of India was transferred to the Mogul dynasty, A. D. 1526.

We now turn to the events which transpired while the Affghan dynasty occupied the throne of Delhi, in the kingdoms of Malwa, Goozerat, and Mewar, which had now enjoyed independence for more than half a century. The kingdom of Khandesh appears to have been always subservient alternately to the most powerful of its two neighbours, Malwa and Goozerat. At the period when Beloli Lody ascended the throne of Delhi, A. D. 1450, Mahomed Shah, of Goozerat, the feeble successor of Ahmud Shah, had been driven to the farthest limits of his kingdom by the conquering arms of Mahmood of Malwa, and the throne of Mewar was occupied by the celebrated Koombho.

The Goozerat nobles, feeling keenly the disgrace to which their country was reduced by the presence of a victorious foe, induced the wife of their prince, as we have stated, to take him off by poison, and raising his son Kootub Shah to the throne, determined to make a vigorous stand for their independence. Mahmood of Malwa, plundering as he marched through Goozerat, arrived at Ahmedabad, the capital, within three miles of which a pitched battle was fought. The troops of Malwa were signally defeated,

and obliged to evacuate the country. This is said to have been the first and the last defeat sustained by Mahmood of Malwa, one of the most chivalrous of the Mahomedan princes of India. When he saw that the day was lost, he put himself at the head of thirteen troopers, and pushing through every obstacle to the tents of the king of Goozerat, bore off the regalia in triumph. The date of this battle is A. D. 1453. Mahmood seems at this time to have had the unobstructed range of Northern India, for we find him, in the next year, marching northward as far as Biana, and constituting his son governor of Ajmere. On his return, he proceeded first against the Bahmuny king of the Deccan, then to Khandesh, and finally against the Rana of Chittore.

In the year 1456 Mahmood proposed to Kootub Shah of Goozerat to unite their forces for the conquest of Mewar, the provinces of which, when subdued, were to be equitably divided between them. A treaty of alliance was accordingly signed in this year at Champanere, and the next year, the armies of the two states marched in different directions upon Mewar. Koombho is said to have been defeated by the Goozerat troops, and to have purchased peace by the sacrifice of fourteen maunds of gold. The Malwa army now entered the country, and the Mahomedan historian says that the Rana agreed to acknowledge himself the vassal of Mahmood; but that a battle was subsequently fought, in which both parties were obliged to retreat without being able to claim the victory. There is however a discrepancy in the date and circumstances of this im-

portant transaction, which we find it difficult to reconcile. Abul Fazil and the Rajpoot historians place the alliance between the kings of Malwa and Goozerat, for the conquest and division of Mewar, in 1440, and state that the Hindoo hero met the combined troops at the head of a hundred thousand foot, on the plains of Malwa, gave them an entire defeat, and carrying Mahmood captive to Chittore, generously liberated him not only without ransom, but with large gifts. But Ferishta, whose account of the wars of these states is very minute, mentions no confederacy before 1456, does not even allude to the capture of Mahmood, and gives reason to suppose that the battle he describes as having taken place between Mahmood and Koombho, was indecisive. Ali Mahomed Khan, in his history of Goozerat, also places the alliance of the two Mahomedan kings in 1456. The date of the battle appears therefore uncertain; but if we credit Abul Fazil and the Rajpoot historians, the victory was complete. It was the first victory the Hindoos had gained over the Mahomedans for several centuries; and the Rana of Mewar commemorated it by the erection of a triumphal column on the brow of Chittore, which formed one of the most splendid monuments of the city. This column of victory he was ten years in constructing.

The attacks which Mahmood subsequently made on Mewar appear to have been without intermission. At one time we find him invading it from the north; then advancing against Mundulgur, which lay within thirty miles of Chittore; and not long after lead-

ing his troops against that stupendous fortress erected by Koombho, called Koomulnere. His active spirit kept him continually in the field. In 1461, hearing that the throne of the Deccan was filled by a child, and that the country was distracted by factions, he determined to attempt the conquest of it, and marched to the capital, Beder, under the walls of which a battle was fought, in which Mahmood became victorious towards the close of the day, but the lateness of the season obliged him to retire. The next year he invaded the country again, and the ministers at Beder, unable to cope with him, implored the aid of the king of Goozerat, who marched his forces into the provinces of Malwa, and created a diversion in favour of the Deccanees. Mahmood, after laying waste the fertile plains of Dowlutabad, was therefore constrained to break up his camp and return to the defence of his own dominions. These dissensions were composed in 1467, by a treaty concluded between Mahmood and the king of the Deccan, by which the latter resigned either Kerula or Elichpore to his enemy as the price of future forbearance. Within two years after the treaty was signed, Mahmood died at the age of sixty-eight, of which he had enjoyed the throne thirty-four years. He was the most able and vigorous of all the Malwa kings, and carried the glory of the kingdom to the highest pitch. Though he pulled down many temples and built mosques on their foundations, he encouraged a peaceful intercourse between his Mahomedan and Hindoo subjects. Scarcely a year passed in which he did not take the field, so that his

tent became his home, and the battle field his resting place.'

In the previous year, 1468, died also his great rival, Rana Koombho of Chittore, who, after having by his valour and wisdom placed his country on an eminence it had not before attained, was in the fiftieth year of his reign put to death by his own son; who chose rather to incur the lasting infamy of posterity, than to wait a brief period for a crown, which his father must have soon resigned to him in the course of nature. The historians have endeavoured to veil this crime from the public eye, by omitting his name in the royal genealogies of his race; but the blank which has thus been left serves only the more forcibly to bring the guilt of the parricide into view.

The throne of Malwa, on the death of the gallant Mahmood, was occupied by a prince of a very different character, by his son Gheias-ood-deen. He had no sooner obtained the sceptre, than he gave a grand entertainment to his nobles and officers, and in a set speech, informed them that having been constantly engaged in the field, for the last thirty-four years, fighting by the side of his illustrious father, he had determined to spend the remainder of his life in enjoyment, retaining the royal character and dignity, but giving up the management of the kingdom to his son, Abdool Kadir. The youth was accordingly proclaimed prime minister, and the King retired to his seraglio, to the management of the fifteen thousand women with which he had replenished it. In this female court, the pomp and dis-

tinctions of royalty were rigidly maintained; the king's body guard consisted of five hundred young Turkish girls dressed in men's apparel, and decked with bows and quivers, and five hundred Abyssinian females armed with fire arms. It is among the most remarkable facts in the history of Mahomedan India, that the king of Malwa was permitted to enjoy the pageantry of this seraglio for thirty-three years, without being disturbed by a single rebellion. His reign affords little matter for history; it may be sufficient therefore to say, that when the end of the king was supposed to be approaching, his son, who had so long conducted the affairs of the kingdom, fearing to be supplanted by his brother, took up arms against him, and pursuing him into the royal palace, put him to death. A few days after, the old king was himself found dead in his seraglio, and suspicion naturally attached to his son, Abdool Kadir, usually styled Nazir-ood-deen, who now ascended the throne. His reign lasted twelve years, and was distinguished only by his sensuality and cruelty. In the year 1512 he died of a fever, after having bequeathed the crown to his third son, Mahmood the Second, the last king of Malwa.

During the lethargic reign of Gheias-ood-deen, and the cruel reign of his son, in Malwa, the rival throne of Goozerat was occupied by Mahmood Shah the First, who ascending the throne in 1459, reigned till 1511, during the amazingly long period of fifty-two years. His reign was as much distinguished for activity, as that of his Malwa contemporary was for sloth; we can, however, allot but a small

space to his warlike exploits. In the year 1469 he marched against Gernal or Gernar, situated in the peninsula of Surat, in the southern division of Goozerat. It was reckoned one of the strongest forts in India, and the reduction of it, though often contemplated by the emperors of Delhi, and, if tradition be correct, attempted by many of the ancient Hindoo Rajas of India, was reserved for the king of Goozerat. The family of its Hindoo chief was reputed to have held it for nineteen centuries. Mahmood Shah thrice advanced into this territory. In the first two incursions, it is said that the Raja made humble submission, and bought the retreat of his enemy by large presents. But nothing short of the entire reduction of the fort and province could satisfy Mahmood, and he was not long in finding the pretext for a third expedition. Gernal fell at length into his hands; the Raja, after much discussion, was persuaded to embrace the Moosulman creed; and the king of Goozerat, to accelerate the conversion of the province, caused a city to be built, which he called Moostufabad, and peopled it with the 'venerable personages of the Mahomedan religion deputed to disseminate its principles.'

In the year 1472, the king of Goozerat marched into the province of Kutch, and reduced it; and moving onward from thence, completely subjugated the realm of Sinde, thereby extending the boundary of his dominions to the Indus. Soon after, a holy Moosulman sage, who had amassed a fortune in the service of the kings of the Deccan, complained to him that in returning to Ormuz in Persia, he had

been assaulted and plundered by the inhabitants of Juggut, the land's end of India, a promontory lying close upon the Dwarka of Krishna, and very conveniently situated for levying contributions at sea. The king inflamed his army with the wrongs of the sage, and induced them, though fatigued by three years' war and encampment, to march against the "infernal minded brahmuns," as Ferishta calls them, who had insulted the sage. Juggut was reduced, but the inhabitants fled to Bete, an island lying in the bight of the Gulf of Cambay. The islanders seem to have possessed all the hardihood which distinguishes pirates. The island was scarcely six miles in circumference; yet, while the king was preparing his flotilla, they attacked him no fewer than twenty-two times. Bete was at length completely subdued.

In the year 1482 Mahmood led a powerful army to Champanere, with the determination of reducing it to complete subjection. Champanere was an independent Hindoo principality, and its capital was situated on a high hill, surrounded by the strongest fortifications. The chief, Beny Ray, was a Rajpoot, of so ancient a family, that no record or tradition could fathom its origin. The king of Goozerat invested the fortress on every side. It was defended within and without, by sixty thousand Rajpoots; but it yielded at length to the valour of the Goozeratee troops, into whose minds the king had infused some of his own ardour and confidence. The greater number of the Rajpoots fell in the siege, but Beny Ray was taken prisoner, and every effort was

made to convert him and his minister to the Mahomedan faith. The arguments of the king proving unavailing, he put them both to death. It is a singular fact, and it indicates the feeble hold which the Moosulmans possessed in this country, that eighty years after the establishment of the kingdom of Goozerat, a fortress like that of Champanere should exist in a state of independence, in the very heart of the country, not seventy miles south of the Goozeratee metropolis. The king, to prevent its reverting to the Hindoos, raised a new city in the vicinity of it, which was called Mahmoodabad Champanere; and he appears in future to have divided his residence between this town and his ancient capital.

It was during the reign of this prince that the Portugueze first landed in India, A. D. 1498. As we shall have occasion to treat of this important event more at large hereafter, it may be sufficient here to state in the language of Ferishta, that it was ten years after their arrival on the Malwa coast that the "infidel Europeans, who had of late years usurped the dominion of the ocean, endeavoured to occupy some port in Goozerat, where they wished to settle." The Mameluke sovereign of Egypt, who viewed their arrival in India with a jealous eye, sent a fleet to oppose them, which being joined by a naval force from Goozerat, under the celebrated Mullik Eiaz, sailed from Mahim, afterwards Bombay, and fought the Portugueze fleet. Our Mahomedan guide says, that the flag ship of the enemy, which could not be valued at less than a crore of Rupees, was sunk; that four

hundred Turks were honoured with the crown of martyrdom, and that no fewer than three or four thousand Portugueze were sent to the infernal regions. The Portugueze historian states, that his countrymen in this engagement lost eighty-one men, and their enemies, six hundred. Mahomed Shah closed his eventful life in 1511. He is distinguished from others of the same name by the title of Begurra, which according to the most probable conjecture, arose from his twisting up the points of his whiskers in shape like the horn of the cow; *begurra* signifying a cow in the Goozeratee language. He was succeeded by his son, Mozuffer Shah.

It was in the year 1512, that Mahmood the Second ascended the throne of Malwa, but his reign was disturbed in its very commencement by the nobles, who deserted him, and raised Shahab Khan to the throne. In this emergency one general alone remained faithful to him. This was Medny Ray, the Hindoo, who brought his forces to the aid of the king, and enabled him to meet the insurgents in the field and to overcome them. He naturally became a favourite with the king, and was appointed prime minister, which gave him unlimited power in the kingdom, and enabled him to fill all offices of state with those of his own creed. The Mahomedan officers, who considered every public post as theirs by right, took high offence at this arrangement, though it was in fact but the necessary result of their own factious conduct. The Mahomedan historians have therefore spared no pains to blacken the character of Medny Ray. He appears, how-

ever, to have been a very distinguished statesman, whose chief crime lay in his being a Hindoo. The mind of the king at length yielded to the calumnious representations of the Mahomedans, and in one day he not only dismissed forty thousand of his Rajpoot troops, but employed assassins to despatch the minister. Happily he escaped with only a few wounds. The troops, inflamed at the conduct of the king, offered to place their chief and countryman on the throne; but the minister nobly replied, that though the king had sought his life, he had no right to take up arms against him, and that he was ready to submit to any punishment rather than to attack his own sovereign; he commanded the troops therefore to retire to their quarters. Mahmood convinced of the fidelity of Medny Ray, took him again into confidence; but the minister, as a necessary precaution, never went into the royal presence in future without a strong guard. This step disturbed the king's mind, and one night he suddenly left his residence at Mando, with only a single horseman and a few attendants, and did not rein in till he reached the confines of Goozerat.

This happened in the year 1517. Mozuffer Shah, hearing of the flight of Mahmood to his dominions, and of the causes which led to it, determined to give him the fullest support. The increasing power and boldness of the Hindoos had for some time past alarmed him. Mewar, which lay on the northern confines both of Malwa and Goozerat, was at this time governed by Rana Sunga, under whom the country reached the summit of prosperity. Eighty

thousand horse, seven Rajas of the highest rank, a hundred and thirteen chieftains of inferior note, and five hundred war elephants followed him into the field; and he is said by the historians of his country to have gained eighteen pitched battles against the forces of Malwa and Delhi. The yellow rivulet near Biana, formed the northern boundary of his dominions, the river Sinde bounded it on the east, Malwa lay to the south, and the chain of his native hills formed an impenetrable barrier to the west. Thus swaying nearly the whole of Rajpootana, he became the source of deep anxiety to the Mahomedan powers around him; who feared lest Medny Ray, his countryman, should obtain possession of the resources of Malwa, and lest the combined strength of the Rajpoots should then be directed first against the throne of Goozerat, and then to the re-establishment of Hindoo supremacy in Central India. Mozuffer Khan therefore assembled a large army and pushed on, in company with Mahmood, to Mando, the capital of Malwa, then in the hands of Bheem Ray, the son of Medny Ray, hoping to capture it before Rana Sunga could come down to its relief. Medny Ray was now reluctantly compelled to take the field in self-defence against his master, and to form an alliance with the Rana of Chittore. Mando surrendered ere the Mewar troops could arrive, though not before nineteen thousand Rajpoots had fallen in its defence. Sultan Mahmood, now restored to his throne, feasted his deliverer with magnificence, and even waited on him in the garb of a menial. Mozuffur, leaving a large force

to assist his future operations, marched back to his own dominions; but prosperity never dawned on Mahmood. In the year 1519 he led an army, composed of his own troops and the Goozerat auxiliaries, against Rana Sunga. His own forces were fatigued with a long march, those of the enemy were fresh; but Mahmood insisted on an immediate attack; in which he sustained a signal defeat. He was personally as brave, as he was imprudent. When he saw the fortune of the day turn against him, he took the ten horsemen who alone remained with him, and charging in upon the enemy, fell into their hands covered with wounds. The generous Sunga attended in person to his wounds, and when they were healed, sent him back without a ransom to his capital. But the misfortunes of his reign had fostered a spirit of independence in the governors of provinces and on his return he found that his authority was generally contemned.

Mozuffur Shah, returning from Mando to Goozerat, still continued hostilities with the Rajpoots of Mewar. The war lasted for nearly three years, during which period the fields of both countries were alternately desolated, without any result but the misery of the people. Victory rather predominated in favour of Rana Sunga, who on one occasion was enabled to advance to the city of Ahmedabad, and to defeat his enemy under its walls. A peace was at length concluded between the two powers. The King of Goozerat survived the pacification five years, and dying in 1526, was succeeded, first by his elder son, who was assassinated in

less than four months, and then by a younger son, who was in a few months superseded by his brother Buhadur Shah. This monarch, who had travelled through the greater part of India, while under his father's displeasure, ascended the throne with the general consent of his nobles and subjects.

The history of the independent kingdom of Malwa now draws to a close. A brother of Buhadur Shah of Goozerat fled to Malwa, was graciously received by the infatuated king Mahmood, and was permitted to carry on intrigues for the throne under his own eye. Buhadur Shah, knowing the obligations which Mahmood owed to his family, was incensed by this ingratitude, and prepared to take ample revenge. While this cloud was gathering in the west, the ill-fated Mahmood rashly entered on hostilities with the Rana of Mewar, who immediately joined the king of Goozerat. Mahmood summoned his chiefs to his standard and lavished honours on them; but the very excess of his liberality, in this hour of need, gave birth to mistrust, and they also joined the general confederacy against him. In 1526 the Goozeratee army moved down on Mando: as it proceeded through the country, deserters flocked to it from every quarter; the public mind was universally alienated from Mahmood, and he was obliged to shut himself up in his capital. With only three thousand troops under his command, he made a desperate stand for his crown; but the garrison, harassed by constant exertions and vigils, was obliged at length to capitulate; and on the 20th of May, 1526, the banners of Goozerat, waved over the lofty

battlements of Mando. Buhadur Shah was disposed to treat the fallen monarch with much consideration, and even to restore the kingdom to him; but his pride led him to abuse the conqueror to his face, and he and his seven sons were placed in custody, and sent on to Champanere. On their way thither, a party of Bheels attacked the escort at Dohud, and the Goozeratee officers, fearing their prisoner might escape, put him and all his sons to the sword. One son only remained of the race of Mahmood Khiljy of Malwa; and this kingdom, after having enjoyed independence for more than a century, was incorporated with that of Goozerat, in the same year in which the Mogul dynasty ascended the throne of Delhi.

CHAP. XV.

CONQUEST OF THE DECCAN—RISE OF VIJUYNUGUR—REVOLT OF THE DECCAN—THE BAHMUNY DYNASTY—ALLA-OOD-DEEN—MAHOMED—MUJAHID—FEROZE AHMUD SHAH WULLY—ALLA-OOD-DEEN THE SECOND—HOOMAYOON—NIZAM SHAH—MAHMOOD SHAH—THE KINGDOM REACHES THE ZENITH OF POWER—MURDER OF MAHMOOD GAWAN—THE KINGDOM BROKEN UP, AND FIVE KINGDOMS ARISE OUT OF IT.

The countries lying to the south of the Nerbudda, comprised under the name of the Deccan, were conquered, as the preceding narrative shews, by the Mahomedans under Alla-ood-deen, who made his first irruption into them in the year 1294, while he

was only governor under his father, the emperor, of the province of Kurra. Soon after, having ascended the throne of Delhi, he determined entirely to subjugate the Deccan, and to annex its provinces to his empire. Many expeditions were undertaken during his reign, chiefly under his general Mullik Kafoor; and the Hindoo kingdoms of Devagur, of Telingana, and Mysore were shaken to their foundations. Upon the decay of these monarchies, the kingdom of Vijuynugur rose into power and eminence. Though the accounts of its origin are various and contradictory, it may be assumed to have been founded by Buka and Hurihura, two chiefs who fled from Warangole, when that city, the capital of Telingana, fell into the hands of Alla-ood-deen. They are said in the local legends to have encountered the sage Vidyarunya in the forest, in the course of their flight, and to have been raised by him to the government of the city which he erected on the banks of the Toongbhudra, and which was at first called after him, Vidya-nugur, but was subsequently changed into that of Vijuynugur, the city of victory. The site of this new capital is by some supposed to be in the locality of the ancient kingdom of Hunooman and Soogreeva, who assisted Rama on his expedition to the south. The poet Valmeeki has turned these two individuals into monkeys, and superstition has raised them to the rank of gods; but the historian recognizes in them two kings who lived and reigned in the south over a savage race little removed above the brute creation. The various traditions regarding Vijuynugur con-

cur generally in fixing the date of its foundation in the year A. D. 1336. Its territories were rapidly extended, and its power greatly increased. After the subversion of the kingdom of Telingana, and the mortal blow which had been given to that of Mysore, there was indeed no power in the south left to cope with the Mahomedans; and if at this juncture the Hindoo kingdom of Vijuynugur had not risen into authority, nothing apparently could have prevented the extension of the Mahomedan conquests to Cape Comorin.

It was in the reign of the emperor Mahomed Togluk the First, that the empire which the Mahomedans had established in India, first began to be dismembered, and that the first successful revolt broke out, in the provinces of the Deccan, fifty-three years after Alla-ood-deen had raised the Mahomedan standard in the south. Mahomed Togluk, having led an army against, and defeated the refractory chiefs of Goozerat, many of them obtained an asylum in the Deccan; which so incensed the emperor that he ordered them all to be sent to him for punishment. The viceroy delivered them up to the imperial messenger. Knowing the relentless character of their sovereign, however, they broke out into open revolt on the way, and returning to the Deccan, were quickly joined by all those whom the cruelty of the emperor had alienated, as well as by some Hindoo chiefs. They took possession of Dowlutabad, and collecting a large force, prepared to resist the imperial forces, conferring on Ismael the Affghan, the title of King of the Deccan. Hussun,

originally the servant of one Gungoo, a brahmun astrologer, had risen gradually by his abilities in the emperor's service, and having now joined the insurgents, was appointed by Ismael to an important command.

Mahomed Togluk, hearing of the insurrection, lost no time in marching against the rebels, and coming up with their forces, fought them on the same spot of ground which had been occupied by Alla-ood-deen in his first encounter with the Hindoos of the Deccan. He obtained a signal victory, and laid siege to Dowlutabad; but the news of an insurrection at Delhi obliged him to leave the army and return to his capital. The generals whom he left in command were immediately attacked and defeated by the insurgents, and pursued to the banks of the Nerbudda. In this campaign, the chief honour was won by the valiant Hussun; who, after defeating the imperial general at Beder, returned to Dowlutabad. Ismael, the new king, soon perceived that the affections of the people were fixed on Hussun, rather than on himself; and he wisely resigned the throne to him. Hussun was accordingly crowned King of the Deccan A. D. 1347, and assumed the title of Alla-ood-deen; to which, out of regard for his former master, the Hindoo astrologer who had foretold his elevation, he added that of Brahmuny, or Bahmuny, by which title this dynasty is distinguished in history. He fixed his capital at Koolburga, and displayed great talent in the management of his kingdom, annexing to it all the territories which had ever been acquired by the Mahomedan arms in the

Deccan, as well as several provinces conquered from the Ray of Telingana. Gungoo, the brahmun, was gratified with the post of treasurer. The kingdom of Koolburga towards the close of Alla-ood-deen's reign was thus bounded: to the north lay the district of Malwa, then belonging to the empire of Delhi; on the north-east lay the little Hindoo principality of Kerula; on the west lay the sea-coast and the harbour of Choul; to the south stretched the dominions of Vijuynugur; and on the south-east the Hindoo kingdom of Telingana. Hussun, after a prosperous reign of eleven years, was carried off in the year 1358, at the age of sixty-seven, by a fever, which arose from his violent exercise in hunting.

He was succeeded by his son Mahomed, who laboured to increase the splendour of his court, and struck the first Mahomedan coins in the Deccan. They bore on the reverse the creed of the prophet, and the names of the first four Caliphs; on the obverse, the title of the reigning sovereign, and the date of the year. The kings of Vijuynugur and Telingana, taking advantage of a new reign, demanded the restitution of the lands which had been wrested from them by the late king. Mahomed marched twice against the king of Telingana, and having taken his son prisoner, cut out his tongue, and cast him upon a blazing pile of wood. This wanton act of barbarity so incensed the natives of the provinces around, that they drove Mahomed ignominiously out of the country. He returned, however, with a superior force, and obliged the Hindoo

monarch to propitiate him with presents of immense value, and to cede the hill fort of Golconda with its dependencies. A treaty was soon after concluded between them; and the Telinga monarch, on condition that Mahomed should fix the boundaries of the two kingdoms, and promise not to transgress them in future, presented him with a throne which he had constructed of the most costly materials. It was called the Tukt Feroze, and upon it the Bahmuny sovereigns usually sat from that time forward on all state occasions. It was enriched in successive reigns with so many jewels, that when at a future period of disaster, it came to be broken up, it was valued at no less a sum than four crores of Rupees.

Scarcely had the troops recovered from the fatigues of their two years' campaign in Telingana, than they were called to march against the king of Vijuynugur, whom Mahomed, when half intoxicated, had insulted by giving an order on his treasury. The Hindoo monarch determined to wash out the insult with blood. Though the rains had swelled the Kistna, he crossed it with his troops, and taking Moodkul, put every person in it to the sword. Mahomed hearing of the massacre, swore that food and sleep should be unlawful to him, till he had put a hundred thousand unbelievers to death, and gladdened the souls of the martyrs of Moodkul. This war begun in the year 1368, Mahomed having declared his son his successor, sent him back to Koolburga, and made arrangements as though he contemplated his own death. He then crossed the Toongbhudra,

now for the first time crossed by the Mahomedan kings of the Deccan, and defeated the Hindoo army, putting to death every individual who fell into his hands. Krishna Ray, the Raja of Vijuynugur, fleeing, was pursued for three months throughout his dominions, and constrained at length to take refuge in his own capital. Mahomed laid siege to it, but finding, at the end of a month, that he made no progress, and that the enemy could not be drawn out of his stronghold, he began to retire. The Hindoos fancying that he fled before them, pursued him; and the king neither halted nor looked back till he reached a spot which he considered convenient for engaging the enemy. He retired to rest early, but suddenly ordered his troops under arms, having determined to surprize the enemy's camp, that very night. The Hindoos had passed the night in revelry, and before they had recovered from it, were surprized by finding the Mahomedans in their camp. The king fled till he reached his capital. Ten thousand Hindoos fell on the field of battle, and many more afterwards, as the king had ordered that every Hindoo who could be seized should be put to the sword. The king of Vijuynugur was at length constrained to sue for peace; and Mahomed not only granted him honourable terms, but, regretting perhaps the blood which had been shed, agreed that in future not a single enemy after a victory, or an unarmed enemy, should be put to death. Mahomed having thus subdued his opponents, and slaughtered five hundred thousand Hindoos—a fact in which his Mahomedan historian appears to exult—turned his

attention to the improvement of his own dominions, and expired, after a reign of seventeen years, in the year 1375.

He was succeeded by his son Mujahid Shah, then nineteen years of age. He possessed the most majestic appearance of all the princes in his line, and was surpassed by none in valour or fortitude. He began his reign, which extended only to four years, by demanding from the raja of Vijuynugur, Rachore, Moodkul, and other places lying in the Dooab, between the Kistna and the Toongbhudra, which were the constant cause of contention between the rival Hindoo and Mahomedan powers. The demand was refused, and a war was the consequence. Mujahid marched against Vijuynugur, and the king immediately took to flight, and was pursued for six months through the whole extent of the Carnatic. He returned at length to his capital, to which the Mahomedans laid siege; but though they obtained possession of the suburbs, the citadel baffled all their efforts. The Hindoos at length marched out, and a well contested battle was fought between the parties, which ended in the triumph of Mujahid. Having now received the submission of the Raja of Vijuynugur, he returned home; but he was assassinated on his way back by his own uncle, in revenge for a rebuke which the king had given him, for having quitted an important post in the recent battle. The merit of the young king in this campaign, was rendered the more conspicuous, by the disparity of the strength of his kingdom compared with that of his opponent; for the kingdom of Vijuynugur at

this time stretched from sea to sea, and reckoned the kings of Malabar and Ceylon among its tributaries.

Daood Khan, the assassin, ascended the throne, but was put to death in less than forty days by the sister of Mujahid Shah, who insisted on the elevation of Mahmood, the only surviving son of the founder of the dynasty. He was accordingly raised to the throne in the year 1378, and cultivated peace as much as his predecessors had loved war. His reign was afflicted with only one insurrection. He encouraged literature and the arts, and was regarded by his subjects as a second Aristotle. The most memorable event of his government was the invitation he sent to the poet Hafiz, in Persia, to come and reside at his court. The poet had actually embarked, when a gale of wind arose, which threatened the safety of the vessel. Hafiz desired to be put on shore, determined never to tempt the waves again. He sent a poetical excuse to the monarch, who acknowledged the favour by a present valued at a thousand pieces of gold. The king died after a reign of nineteen years, A. D. 1397, and was succeeded successively by his two sons, whose reigns did not exceed six months.

Feroze Shah, the son of the assassin Daood, now mounted the throne. His reign, and that of his brother, which extended unitedly to thirty-seven years, are considered by historians as the most prosperous days of the Bahmuny dynasty. Feroze made twenty-four campaigns, and of course considerably enlarged his dominions. His attention, like that of his predecessors and successors, was directed to the

Raja of Vijuynugur, whom he repeatedly attacked with success, carrying fire and sword through the whole region of the Carnatic. He so far humbled the pride of the Raja as to oblige him to yield his daughter to him in marriage, and to pay him in tribute nearly a crore of Rupees; but the town and fort of Vijuynugur he was never able to capture. It was in the reign of Feroze that Timur invaded India and took Delhi. Feroze sent an envoy to him with rich presents, and begged to be numbered among his dependents. Timur conferred on him the sovereignty of Malwa and Goozerat, though whether this was done spontaneously, or at Feroze's request, historians do not inform us. The viceroys of those two provinces who had recently declared themselves independent, took alarm at the ambitious views of Feroze, which the gift of Timur disclosed; and with the hope of counteracting them, they established a good understanding with the kings of Kerula and Vijuynugur, the northern and southern neighbours of Feroze. The two Mahomedan kings wisely refrained from attacking him themselves, but the Raja of Vijuynugur anew entered the field, was defeated, and obliged to purchase peace dearly.

Feroze was a great encourager of learning, and built an observatory. He also sent vessels every year from the ports of Goa and Choul, to procure the most famous productions from all countries, and to invite learned men to his court. He indulged in a plurality of wives to the largest extent permitted by his creed; and filled his haram with the most beautiful females from thirteen different nations;

and it is affirmed that he was able to converse with each in her own tongue. He also made a point of copying sixteen pages of the Koran every fourth day. Towards the close of his reign, he engaged in a very unjust war with the Raja of Vijuynugur. The Hindoos, on this occasion, defeated his troops, and putting a very large number to death, raised a platform with their heads on the field of battle. They also took many towns, levelled mosques with the ground, and appeared anxious to discharge the arrears of vengeance at once on their enemies. These misfortunes preyed on the mind of Feroze, now far advanced in years. He made an effort to seat his son Hussun on the throne before his death, and even fought a battle with his own brother who opposed this step. But seeing the suffrage of all his nobility turned in favour of that brother, he resigned the crown to him, and within ten days expired.

Ahmud Shah Wully, or the Saint, a name which he acquired, from being supposed to have procured rain by his prayers in a time of drought, ascending the throne of his brother, Feroze Shah, in 1422, prepared to wipe out the disgrace which the Bahmuny arms had sustained at the close of the late reign. He invaded with a large army the dominions of Deva Ray, the king of Vijuynugur, who besought the king of Telingana to assist him against the common enemy. To this he assented, but at the time when his aid was most required, deserted his ally. The Hindoo and Mahomedan armies remained in sight of each other on the opposite banks of

the Toongbhudra for forty days; when Ahmud Shah forcing a passage, fell on the troops of Deva Ray, and completely routed them. Ahmud Shah pursued the fugitives and ravaged the country without mercy. Totally disregarding the ancient treaty regarding the treatment of prisoners, with savage joy, he put men, women and children indiscriminately to the sword. Whenever the number of the slain amounted to twenty thousand, he halted for three days, and celebrated a grand feast. After exhausting the country, he laid siege to the capital; and the Raja was at length obliged to sue for peace, which was granted only on condition of his paying up all arrears. Ahmud Shah now turned his arms against the king of Telingana, to punish him for having joined the forces of Vijuynugur. The capital, Warangole, was captured; and all the treasure which had been accumulated in it, fell into the hands of Ahmud Shah. His next expedition was towards the north, where he discovered a golden mine, razed to their foundations many Hindoo temples, and erected mosques in their stead. It was in this expedition that he either built or rebuilt the fort of Gavul, which afterwards became the capital of Berar.

On his return from this expedition, happening to pass through Beder, he was so much struck with the beauty of its situation, that he erected the city Ahmedabad on the site of this ancient Hindoo city, the fortress of which, excavated from the rock, is reckoned one of the most stupendous works in the Deccan. The new city was finished in 1432, and

became thenceforward the capital of the kingdom. Coolburga was deserted, and sunk into insignificance. Ahmud Shah was engaged in two wars with the king of Malwa, in both of which the balance of success was on his side. A third contest with this state, when on the eve of breaking out was prevented by the interposition of the king of Khandesh, and a treaty was signed between the parties confirming Kerula to Malwa and Berar to Ahmud Shah. He also despatched his generals to subdue the Concan, the strip of land lying on the western coast, at the foot of the mountains, between Bombay and Goa. His generals were at first successful, but in the ardour of conquest, having taken Mahim, which belonged to the king of Goozerat, they were involved in hostilities with that sovereign, and the whole expedition proved abortive. Ahmud Shah died in 1435, after a reign of twelve years.

Alla-ood-deen succeeded his father Ahmud, and, as usual, his first care was to engage in hostilities with the king of Vijuynugur, who had withheld the tribute, it was said, for five years. The expedition was successful. Two years after his accession, the king of Khandesh, under the plea that Alla-ood-deen had ill-used his daughter whom he had married, proclaimed war against him, and prevailed on the king of Goozerat to join in the attack. The Bahmuny sovereign entrusted the command of his troops on this occasion to Mullik-ool-toojar, a Mogul, who declined taking any of the Deccanee or Abyssinian troops with him, declaring that the recent failure in the Concan was owing to their misconduct. With

a small body of his own countrymen, he proceeded against the enemy, discomfited them by his valour and generalship, and took the royal city of Boorhanpore, where he burnt down the royal palaces, and dug up their foundations. His own king went out to meet him on his return, and not only conferred extraordinary honour on him, but directed that in future the Moguls should take precedence of the Deccanees. This rule laid the foundation for that bitter enmity which long subsisted between the two classes.

About this time Deva Ray, the king of Vijuynugur, assembled his nobility, and enquired how it happened that, though his country was superior in extent, wealth, and population to the Bahmuny kingdom, he and his ancestors had been always obliged to pay tribute to it. Some ascribed this to the decree of the gods, revealed in the shastras; others said that the Mahomedans had more powerful horses, and possessed a fine body of archers. Deva Ray immediately ordered Moosulman archers to be enlisted into his service, and erected a mosque for them at his capital. That their feelings might not be hurt, he moreover ordered a copy of the Koran to be placed before him when they approached, that they might make their obeisance, as they supposed, to the book, while he appropriated the honour to himself. He was soon able to muster two thousand Mahomedan and sixty thousand Hindoo archers in his army; and now determined to try his strength with Allaood-deen. In two months three actions were fought between the two kings, in which success was nearly equally balanced; but two Mahomedan chiefs having

fallen into the hands of the Hindoos, Alla-ood-deen swore that if their lives were touched, he would slay a hundred thousand Hindoos for each of them. This threat induced the Hindoo monarch to pay up all arrears and make peace.

Alla-ood-deen, who before this success was esteemed the wisest and most virtuous monarch in India, now abandoned himself to pleasure, and appearing in public only once or twice in the year, passed his time in his seraglio. About this time he despatched Mullik-ool-toojar, the conqueror of Boorhanpore, to the Concan, but he was betrayed into an ambuscade and killed with the greater part of his troops. Those who escaped were, with the exception of a few, slain by the king's own troops, who being Deccanees, viewed the Moguls with the greatest jealousy. A remnant escaped with great difficulty, and made their way to the royal presence, where they unfolded the treachery to which their companions had fallen victims. The king ordered every individual implicated in this black act to be put to death; and owing partly to this discovery, and partly to a letter from his old tutor, reformed his habits and attended again to business. In the year 1454 a dangerous irruption breaking out in his foot, he was confined to his apartments, and a report of his death having been spread abroad, the king of Malwa and some of his own relatives appeared in the field. But the plots of all his enemies were frustrated. The king died in peace, of a mortification in his body, A. D. 1457, after a reign of twenty-three years.

He was succeeded by his son Hoomayoon, the ty-

rant, who after a reign of three years and a half, remarkable only for his cruelties, was assassinated by his own servants while he lay in a fit of intoxication. His infant son, Nizam Shah, now ascended the throne, A. D. 1461. The government was conducted by his mother, and two ministers of state, of whom the most distinguished was Mahmood Gawan. By their efforts the evil effects of the last reign were corrected; but the neighbouring kings, hearing that the throne was filled by a child, prepared to take advantage of the occasion. The Rays of Orissa had the temerity to march to within ten miles of the capital, but were repulsed. Mahmood of Malwa also took the field, and was joined by the Telinga and Orissa forces. The lad Nizam Shah was brought out and placed in the centre of his troops, and an obstinate engagement ensued, in which the wings of the Bahmuny army bore down their opponents; but in the moment of victory, Sekunder Khan, the king's foster brother, who commanded the centre, through a mean jealousy of the conquering generals, suddenly bore the king and the royal standard off the field; and thus was the day lost. Mahmood followed up his victory, and took the city of Ahmedabad Beder, while the king retired with his court to Ferozabad. The surrounding country was also laid under contribution, and fears were felt that the Bahmuny dynasty was approaching its close. In this extremity, the king of Goozerat espoused the cause of this house, and marched into Malwa, which recalled Mahmood to the defence of his own dominions. Nizam Shah

lived but a short time after this deliverance, and died two years after his accession.

His brother, Mahomed Shah, ascended the throne A. D. 1463, in the ninth year of his age. The affairs of the state were conducted, as in the late reign, by the queen mother and her two ministers. The education of the king was superintended with so much care by one of the ministers, Khwaja Jehan, that, next to Feroze Shah, this monarch was esteemed the most learned prince of his line. Yet, when it was supposed that his preceptor had obtained undue influence in the kingdom, the young monarch, before he had attained the age of twelve, ordered him to be put to death in his own presence, at the instigation of his mother; at so early an age were these absolute monarchs initiated into the shedding of blood. The first expedition of this reign was against the fortress of Kerula, in the north, belonging to Malwa. The town was taken, but, strange to say, immediately restored on the intercession of the king of Malwa. Soon after Mahmood Gawan, the prime minister, was sent to the sea coast of Concan, where two former expeditions had been defeated. The chiefs of the country, particularly the ruler of Kehlna, maintained a large navy, and interrupted the trade of the Mahomedans. Mahmood Gawan reduced not only the coast but the mountainous region above it, and then proceeded to attack the island of Goa by sea and by land, though it belonged to the kings of Vijuynugur. He returned victorious after an absence of three years, and was received with unprecedented honour by the king, who remained on a visit to him at his own house for a week.

In the year 1471, on an application from the Ray of Orissa, an army was sent thither under the command of Hussun Bheiry, who reinstated Ambur Ray in his kingdom, and then conquered Condapilly and Rajmundry for his own master. At the recommendation of the prime minister, Bheiry was, for his services, made governor of Telingana. By the same advance the government of Berar was entrusted to Imad-ool-moolk, while Yoosuf Adil Khan, the adopted son of Mahmood Gawan, was appointed to the government of Dowlutabad, one of the most important posts in the kingdom. In the management of this trust, Yoosuf conducted himself with so much ability and zeal, as to acquire distinguished honour from his sovereign; whose counsels were in future directed by the united advice of Yoosuf and his patron, the chief minister. The Deccanee chiefs began now to feel the torment of jealousy towards these distinguished public officers, and to lay schemes for their destruction.

The country was about this time visited with a very severe famine, and no grain was sown for two years. The garrison of Condapilly took advantage of the occasion, to murder their commandant, and to deliver the fortress up to Bheem Ray, who sent to inform the king of Orissa that this was the time for recovering Telingana from the hands of the Moosulmans, as the Deccan was prostrate through the famine. The Ray of Orissa collected a large army, and Hussun Bheiry, the governor of Telingana, was obliged to retire before him. By the advice of Mahmood Gawan, the king took the field in person, and

the Orissa chief, alarmed beyond expressi kingdom humbly for peace, which he obtained by ma s that of fices, among which were twenty-five elephant he said he prized as much as his own life. Thther as now laid siege to Condapilly, which he re-tocived to a siege of six months; and subsequently co ally to three years in the country, making arrangements his its future government. Having settled Telingana, he marched against Nursing Ray, whose territories stretched along the coast southward to Masulipatam. This chief had conquered several districts from Vijuynugur, and had often disturbed the frontiers of the Bahmuny kingdom. While engaged in this enterprise, the king heard of the great and ancient temple of Conjeveram, near Madras, of which the walls and roofs were said to be covered with plates of gold. Selecting six thousand of his best cavalry, he marched against it, but moved on with such rapidity that only forty troopers were able to keep up with him. With these he began the attack; and being soon after joined by the rest of his troops, he obtained possession of the temple, and plundered it of all the gold and silver it contained.

After this exploit, the glory of the Bahmuny dynasty may be said to cease. The kingdom had obtained its greatest extent of territory, and stretched from the western to the eastern sea, from the Concan to Masulipatam. The reader will have observed that the amazing grandeur which the state had reached, was owing, not so much to the talents of the king, as to the genius of his minister, Mahmood Gawan, who was one of the greatest men of his own,

or of any other age. He perceived that the enlarged dominions of his master required a new form of administration. They had formerly been divided into four provinces, each of which was committed to a chief; he now divided the kingdom into eight principal sections, and thus curtailed the power of the viceroys, and diminished the chance of their revolt. It had also been the custom to leave all the fortresses in each province under the governor, with leave for him to appoint his own officers to the command of them. The minister wisely ordered that each viceroy should only possess the command of the single fort in which he was required to reside, and that the commanders of every other fortress should be appointed immediately by the crown. He likewise augmented the pay of the officers and troops, but directed that any commander who retained one soldier less than the complement for which he was paid, should be obliged to refund the amount. These arrangements, calculated to strengthen the throne, and to impart vigour and independence to the government, naturally gave umbrage to the great governors of provinces. They determined therefore on the destruction of the minister; but they felt a conviction that while Yoosuf Adil Khan continued in daily intercourse with him, their machinations for the destruction of either must be vain. Yoosuf was about this time despatched against Nursing Ray; and the conspirators determined to seize this favourable juncture to get rid of Mahmood Gawan.

Two of the confederates in this plot began by ingratiating themselves with the Abyssinian who kept

the minister's seal; and having one day induced him to drink more wine than he could bear, persuaded him to affix the seal in his possession to a paper, which they said referred to one of their friends, and which had passed through the various forms of office. The seal was affixed to a blank paper, and a letter was immediately written on it purporting to be addressed by Mahmood Gawan to the Ray of Orissa, exciting him to rebellion, and promising to join him. The letter was artfully produced before the king as having been accidentally intercepted. Hussun Bheiry, a mortal enemy of Gawan, who had been his benefactor, contrived to be present, and added fuel to the flame which was kindled in the royal breast. The king losing all self-possession, sent for the minister; the news of the letter and of the king's fury had meantime got wind, and the friends of the minister crowded around him, beseeching him not to go into the presence, and offering him every aid; but Mahmood Gawan, in full confidence in his own innocence, proceeded alone to Court. The king sternly asked him, what punishment should be decreed against any one who was proved disloyal. The minister undauntedly replied, Let him find no mercy. The king put the letter into his hand. On seeing it Mahmood exclaimed, Verily this is a great forgery; the seal is mine, but not the letter, of which I know nothing. The king inflamed with wine and passion, commanded an Abyssinian slave, who was present, to put him to death. The minister calmly replied, The death of an old man like me is indeed of little moment, but it will be the loss of your

character, and the ruin of your kingdom. The monarch, scarcely listening to his speech, suddenly turned off into his seraglio; and the slave approached the minister, then in his seventy-eighth year, who kneeling down with his face towards Mecca, received the blow of the executioner. It was but a few days before his assassination, that he had composed a poem in praise of his sovereign.

The king's mind had been filled with the notion that his minister had accumulated immense wealth; and he calculated on a large accession to his own treasury; but the inventory only served more clearly to demonstrate Mahmood Gawan's virtue. All the treasure found in his house did not exceed ten thousand rupees. His treasurer explained the smallness of the sum by asserting, that all the sums which were received from the lands allotted to the minister, were expended in the payment of the public officers and men under him, and that whatever remained he gave away in the king's name to the poor; that the sum which the minister had originally brought with him to India he had laid out in trade, from the profits of which he daily expended about two rupees in his own kitchen, and distributed the rest among the poor in his own name; that he never slept but on a mat, and never used any but earthen vessels. The truth now flashed on the king's mind that he had sacrificed the wisest, the ablest, and most virtuous man in his dominions, the minister of five successive kings, to the revenge of others; and he became a prey to unavailing remorse. The loss of the minister was soon felt; for when the king issued orders

to return to the capital, some of his most considerable generals, though they marched in his company, separated their detachments from the royal army, alleging that after the murder of the prime minister, there could be no security for inferior chiefs. A general idea indeed seems to have pervaded the kingdom, that the close of the dynasty was at hand; and each viceroy began to make preparations for assuming independence. Within twelve months after the catastrophe which deprived the kingdom of its main prop, the king sickened, and died in strong convulsions, exclaiming amidst his paroxysms that Mahmood Gawan was tearing him to pieces. He expired early in 1482.

We need not trace the Bahmuny dynasty farther. Never were the words of a dying man so exactly verified as those of Mahmood, when, the axe flashing before him, he exclaimed, "My death will be the ruin of your kingdom." The assassination of this able minister in fact extinguished the kingdom of the Deccan. Mahmood Shah, the son of the late monarch, ascended the throne, and was styled King, for thirty-seven years, till his death in 1518; but the royal power had departed from his house. He appointed Hussun Bheiry, the principal instigator of the murder of the minister, his chief counsellor; but in a short period ordered him to be assassinated. Kassim Bereed succeeded to the vacant post, and he and his son Ameer Bereed, took the entire management of the state into their own hands, leaving their master nothing but the name of king. The governors of provinces began to declare themselves inde-

to coin money in their own names, and to Kootba in confirmation of their title. The of Ahmednugur Beder was now broken up independent sovereignties, which were con- d under their respective kings about the time he Mogul Babur first turned his attention to throne of Delhi.

1. *Yoosuf Adil Shah*, the friend and adopted son of Mahmood Gawan, established an independent kingdom in the south-west, and fixed his capital at Beejapore, the remains of which are to this day reckoned among the most interesting in India. The kings of this line were distinguished by the appellation of Adil Shahy.

2. *Ahmud Nizam*, the son of the minister Hussun Bheiry, who after plotting the destruction of Mahmood Gawan was himself assassinated by order of Mahmood Shah, on hearing of the murder of his father, retired to his government of Ahmednugur, in the north-west, and raising the standard of revolt, erected an independent kingdom, which was called that of Ahmednugur, while the dynasty was distinguished by the name of Nizam Shahy.

3. *Imad-ool-moolk*, one of the oldest of the Bahmuny ministers, seeing the general dissolution of the monarchy, seized upon the government of Berar in the north, which had been entrusted to him, and became independent. His dynasty is known under the patronymic of the Imad Shahy, and Gavilgur became the capital of the Berar kingdom.

4. *Kooly Kootub*, who enjoyed the post of governor of Golconda in the south-east, took the same

opportunity of establishing an independent
in his own line, which was distinguished a
the Kootub Shahy.

5. *Ahmud Bereed*, who succeeded his fa
minister to the imbecile king of Beder, contr
absorb all power in his own hands, and gradu
transfer to his own family the sovereignty of t
province, which, after the defections above named,
alone remained of the ancient patrimony of the Bah-
muny kings. He was eventually recognized as the
king of Ahmedabad Beder; and his house was sub-
sequently known as that of the Bereed Shahy dynasty.

CHAP. XVI.

ARRIVAL OF THE PORTUGUEZE—PROGRESS OF NAVIGATION IN EUROPE—DIAS DOUBLES THE CAPE OF GOOD HOPE—DISCOVERY OF AMERICA—VASCO DE GAMA SAILS TO INDIA, AND LANDS AT CALICUT, ON THE MALABAR COAST—ARRIVAL OF CABRAL—OF ALMEYDA—OF ALBUQUERQUE—ALBUQUERQUE FOUNDS THE PORTUGUEZE EMPIRE IN THE EAST—HE IS BASELY SUPERSEDED, AND DIES AT GOA.

While the first Mahomedan kingdom established in the Deccan was thus dissolved, a new race of adventurers landed on the southern coast of India, and gave a new direction to the politics and commerce of the country. We allude to the arrival of the Portugueze, who made their appearance in Hindoosthan during the reign of Mahomed Shah Bahmuny, and while Sekunder Lody occupied the throne of Delhi.

With the Portugueze commenced the invasion of India by the Christians; who were destined, in the lapse of a little more than two centuries, to wrest the empire of Hindoosthan from the Mahomedans, as they themselves had before wrested it from the Hindoos.

For some time previously to this event, the general progress of improvement in Europe, and more particularly the increase of nautical skill and confidence, had filled the maritime nations with a strong desire to discover a path to India by sea. The most wealthy commercial community in Europe at that time, the Venetians, had risen to power and opulence by their trade, of which the most valuable branch was that connected with the East. The Portugueze were at this time the most enterprizing nation on the seas. They had already sailed along a considerable portion of the coast of Africa, and were eager to extend their discoveries. In the year 1486, John, king of Portugal, determined if possible to make the complete circuit of the African continent, and dispatched Bartholomew Dias, a bold and skilful sailor, with a fleet to attempt the experiment. He sailed along the coast, till he reached the neighbourhood of Guinea, where he encountered a tempest which lasted thirteen days, and blew him he knew not whither. In order to regain the shore he steered eastward, but after sailing on for many days he beheld only a boundless expanse of water before him. In fact, he had doubled the Cape of Good Hope without knowing it. Seeing no prospect of land in the direction of the east, he steered northward, and

at length came in view of the coast which lay to the east of the Cape. Having now obtained the sight of land, he was anxious to push his discoveries farther to the eastward, but the murmurs of his timid crew became loud, and to prevent an open mutiny, he was obliged reluctantly to shape his course homewards. Steering westward, he came in sight of that mighty Cape which had formed the theme of conjecture to all preceding ages, but was now beheld for the first time by the inhabitants of Europe. Dias from the unusual tempests he had encountered, named it the Cape of Storms. On his return to Portugal, the king was so much gratified with the success of the expedition, that he changed its name to that of the Cape of Good Hope, which it has retained to the present day.

Soon after this voyage of Dias round the Cape, Christopher Columbus, a native of Genoa, hoping to reach India by sailing westward, boldly launched out into the sea, and sailing far from the sight of land, made the discovery of the vast continent of America, thenceforward called the new world. His return from this unexampled voyage filled all Europe with amazement, and not a little chagrined the king of Portugal; who, by his neglect of the great navigator, had lost the opportunity of adding those new regions to his dominions. But nothing daunted by this disappointment, the Portugueze monarch determined to seek a compensation for this loss, by following up the discoveries of Dias, and endeavouring to reach India by doubling the Cape, and stretching to the east. It was in fact the hope of discovering

India by sea, that formed the main spring of exertion in that age,—it was in searching for India that Europe found America. John of Portugal died while these vast projects were in progress, but his cousin Emanuel, who succeeded him, animated with the same ardour of enterprise, fitted out a large expedition to explore the way to India. The ships were built under the direction of Dias, though he was denied the command of the fleet, which was conferred on Vasco de Gama, who had acquired a high reputation for nautical skill. When the ships were ready to sail, the whole population of Lisbon poured out to witness their departure; and the soldiers and sailors went through various religious ceremonies, as men who never expected to return. On the 8th July, 1497, Gama sailed out of the port of Lisbon with three vessels. He was more than four months in reaching the Cape, which he doubled with a fair and gentle breeze, far different from the tempests he had been led to expect. Soon after he anchored in the harbour of Melinda, on the African coast, where he was received on the most friendly footing, and was furnished with a pilot to conduct him to India. On the 22d May, 1498, ten months and two days after leaving Lisbon, he anchored on the Malabar coast, opposite the city of Calicut, which lay along the shore, having behind it a rising fertile plain, bounded by a distant range of lofty mountains. Calicut, then a place of extensive trade, was under the government of an independent Hindoo chief, and lay south of the limit to which the conquests of the Mahomedans had been extended. The sovereign

was called the Zamorin, a title which it is impossible to identify, without supposing that it had some connexion with the word *Sumoodra*, the sea. Surprised by the appearance of men so different in arms, aspect, and manners from any who frequented the port, and who had approached it by an unknown path, he received the strangers at first with cordiality, and shewed every disposition to favour their views. The sea-borne trade of that coast was at the time in the hands of the Moors, or Moosulmans from Egypt and Arabia, who possessed great influence in all the ports on the eastern side of India. They viewed the arrival of these commercial interlopers with great jealousy, and determined at all hazards to ruin their enterprise. They subscribed a large sum among themselves, and with the amount bribed the king's minister to second their views, and to insinuate to his master that the strangers were not the men they described themselves, but pirates, who had escaped from their own country, and after having plundered the coast of Africa, were now come with sinister views to India. The royal mind was thus poisoned against the Portugueze, and the Moors were authorised to use violent measures against them; but much more was done against them without, than with, the knowledge of the king. While Gama was employed in laying in a cargo, two of his principal officers, who were ashore, were arrested. By way of reprisal he seized six respectable natives of the country who happened at the time to have come on board his ships, and refused to give them up but upon the restitution of his officers.

Seeing that the king hesitated, Gama weighed anchor and sailed out of the harbour with the natives on board. Presently several boats were seen pulling from shore with the utmost speed, on one of which were the two Portugueze officers. On their arrival at the ships, part of the native hostages were restored, but several were detained on board to be taken to Lisbon, that they might be enabled to bring back a report of its grandeur. This step was ill-advised, as it seemed to confirm the suspicions of the king, that the strangers were no better than freebooters. Gama having now a rich cargo on board, set sail on his return home, and on the 29th August, 1499, entered the Tagus, after a voyage of two years and two months. People of all ranks received him with the most lively acclamations; and he entered Lisbon with regal pomp. The delighted king gave a series of festivals to celebrate his success, conferred on him wealth and honours, and raised a splendid church as a memorial of the first expedition ever undertaken by Christians to the East Indies by sea.

The Portugueze court lost no time in following up the enterprise of Gama. A second expedition was fitted out on a more enlarged scale, consisting of thirteen ships and twelve hundred men, the command of which was entrusted to Cabral. He was accompanied with eight friars, to preach Christianity to the natives, and was ordered to carry fire and sword into every country that refused to listen to them. It was in this year, A. D. 1500, that Cabral, on his passage to India, discovered the coast of Brazil, in South America, which was immediately taken

possession of in the name of the king of Portugal, and has continued from that time till lately, one of the brightest jewels of that crown. Cabral, in doubling the Cape, encountered the most terrific tempests, and lost four of his vessels, in one of which perished the celebrated Dias, who thus found a grave in the seas which he was the first European to explore. On reaching Calicut, Cabral made it his first duty to restore the men who had been taken to Portugal by force, but who had been treated with the most distinguished kindness. The aspect of affairs at first looked bright towards the Portugueze. The admiral landed, and was admitted to a friendly audience with the Zamorin, to whom he presented gifts of great cost and beauty. But the Moors of Egypt and Africa could not brook the return of these rivals, whom they thought they had for ever chased from India. They set every art in motion to defeat their object, and effectually prevented their obtaining any cargo. Cabral laid his complaint before the king, and received from him, what he supposed to be, authority to seize the cargoes of the Mahomedan vessels then in the port. The historian surmises that this was merely a plot to entrap the strangers; for a richly laden Moorish vessel was soon after thrown in their way, which was seized, and the goods transferred to the Portugueze ships. The Moors hastened to the king, and asserted that after this proof of their conduct, there could no longer be a doubt of the real character of the strangers, and obtained permission to expel them. With breathless haste they flew to attack the

factory the Portugueze had erected, and put to death every individual in it. Cabral retaliated the insult with interest. He picked up ten Moorish vessels, emptied their cargoes into his own ships, and set the vessels on fire. Then anchoring close in shore, he set the town in a blaze by the discharges of his artillery, and sailed to Cochin, the chief of which was an unwilling tributary of the king of Calicut. With him he formed a treaty, and obtaining a rich cargo of eastern produce, sailed to Lisbon, where he arrived in the middle of July, 1501.

The report of these transactions, though gloomy, only served to increase the ardour of the king of Portugal to establish an empire in the East. He now assumed the lofty title of Lord of the Navigation, Conquest, and Commerce of Ethiopia, Arabia, Persia and India; and fitted out a more formidable squadron than either of the former. It was entrusted to Gama, who reached India a second time without accident, and anchoring off Calicut demanded instant satisfaction for the insult which had been offered to Cabral; which being refused him, he made no scruple of putting to death fifty of the natives who had come off to his vessels, and at the same time poured a most destructive fire into the city of Calicut. He then weighed anchor, and sailed to the friendly harbour of Cochin,—now become the usual rendezvous of the Portugueze, where he obtained a full cargo and then returned to Europe. Three expeditions of minor importance were subsequently sent to India, but they effected nothing worthy of note; the vessels were laden with goods obtained,

partly by barter, partly by dread, and sailed back to Lisbon. By an unaccountable act of folly, Pacheco was left, with a mere handful of soldiers to protect the factory of the Portugueze at Cochin, at a time when they had raised nearly the whole country against them. The Zamorin of Calicut, seeing his revolted vassal of Cochin thus left apparently destitute of support, marched down upon him with all his forces. Pacheco, a man of singular intrepidity, though he knew that in this emergency he could trust only to his own European soldiery, viewed the preparations of the enemy without dismay. The Calicut troops exceeded his own as fifty to one, yet by his admirable dispositions, and the steady courage of his troops, he repulsed every attack made on him by sea or land, and was the first to establish in India the unquestionable superiority of European troops over those of the native princes; a fact which has received abundant confirmation within the last three centuries.

In 1505, the king of Portugal sent out Francis Almeyda, with the title of Viceroy of India, though as yet the crown of Portugal did not possess an acre of ground in it. Almeyda was inferior in talent to none of his predecessors; indeed the early successes of the Portugueze in India are to be mainly attributed to the selections, which were so happily made by the Portugueze Court, of the ablest individuals for command. Soon after the arrival of Almeyda, the king of Vijuynugur is said to have sent an envoy to him with presents richer than anything the Portugueze had yet seen in India; and

is even affirmed, that, though a rigid Hindoo, he offered to form an alliance with the Portugueze, and to cement it by giving his daughter in marriage to the son of their Monarch. This embassy served to raise the spirits of Almeyda; but they were soon beclouded by an unexpected and alarming event. Before the discovery of the passage to India by the Cape, the trade in eastern articles had been engrossed, as we have stated, by the Venetians, who, receiving them through various channels, distributed them among the nations of Europe, and realized from this monopoly that wealth, which made Venice the envy of the civilized world. Of all their emporiums, Egypt was perhaps the most considerable; hence the commercial enterprises of the Portugueze, which threatened to turn the trade altogether into a new channel, gave the Venetians the greatest alarm; and they urged the Sultan of Egypt—for that country had not yet been conquered by the Turks,—to fit out a fleet in the Red sea, and send it down to sweep the Indian ocean of these intruders. They materially assisted the Sultan with timber from their own forests in Dalmatia, with which vessels were constructed at Alexandria, and carried, partly by land, partly by water, to Suez. The Egyptian squadron, under the command of Meer Hookum, sailed to India; and the king of Goozerat ordered his own admiral, the celebrated Mullik Eiaz, to co-operate with him. The Portugueze ships under Lorenzo, the son of Almeyda, were cruizing in the north, and had anchored in the harbour of Choul, when the combined fleets appeared in sight. The Portugueze fought with the

utmost bravery for two days; but their ships were dreadfully shattered; most of the officers, including Lorenzo, were wounded, and the great superiority of the enemy, leaving no chance of success, the Portugueze determined to retreat; but the vessel of Lorenzo getting foul of some fishing stakes, he was exposed singly to the fire of the enemy's vessels which collected around him. After prodigies of valour, which filled his opponents with the greatest astonishment, the gallant youth fell, covered with wounds. Almeyda bore the news with fortitude, but determined to take a terrible revenge. Hearing that Dabul, one of the most flourishing towns on the coast, sided with the Egyptians, he attacked it with fury, gave it up to indiscriminate plunder, and then reduced it to ashes. After this bloody and disgraceful triumph, he sailed in search of the fleet which had defeated his son, and found it strongly moored in the harbour of Diu. It was commanded by Meer Hookum, and Mullik Eiaz: the conflict was long and tedious; but at length all the larger vessels of the Mahomedans were either burnt or taken, and the smaller craft escaped up the river beyond the reach of the enemy. A peace was subsequently concluded between the belligerent powers, and Eiaz delivered up all his European prisoners; but Almeyda, still breathing revenge for the death of his son, put all the prisoners on board his fleet to death on his way to Cochin.

Almeyda, returning to Cochin, was obliged to resign the command of the Portugueze forces in the east to Albuquerque, who had arrived some time

previously from Europe. He was the greatest of all the commanders Portugal has ever sent out to India. It was the ambition of Albuquerque to found for his nation a magnificent empire in the East; and he fully succeeded in this great enterprise. He came out in 1506, and instead of confining himself to predatory excursions on the coast, sought for some place which he might fortify, where he might moor his fleets, and from whence he might realize his vast plans of victory and colonization. He fixed upon the island of Goa, lying on the Malabar coast, twenty-three miles in circuit, of which he took possession. He was subsequently driven from it by the chief to whom it belonged, but returned and retook it, and raised such ample fortifications as to baffle every future attempt of the Natives. Goa became from henceforward the capital of the Portugueze empire in the East. Albuquerque now began to send and receive embassadors, with a degree of pomp, which was surpassed in no court in India. He arranged the government of his new settlement upon the wisest footing, and gave strength and security to the trade of the Portugueze along the coast of Malabar. His views were also extended to more distant regions and enterprises. He sailed to the eastward and made himself master of Malacca, thereby opening a new field to the commerce of the Portugueze throughout the whole eastern archipelago. His attention was next directed to Ormuz, in the Persian gulf, of which he took possession, and thus acquired for the Portugueze the entire command of the trade in the Persian and Arabian gulfs. Albu-

querque may indeed be considered as the founder of Portugueze greatness in the East. At the close of his administration their power extended over twelve thousand miles of sea coast, along which thirty factories were spread. The Portugueze never possessed a single province on the continent of India, but they continued for more than a century to engross her commerce, and to command her seas without a rival.

Albuquerque, after having formed and consolidated the Portugueze power in India, was basely superseded in his authority by a new governor, without even the formality of a dismission. The ingratitude of his king sunk into his soul, and he expired of a broken heart, on the 16th December 1515, as the bark on which he lay entered the harbour of Goa. He was carried in pomp to the shore, and his grave was watered with the tears both of Portugueze and Natives, whom he had attached to himself by the strongest ties of affection.

THE END.

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